MINUTES

OF THE

NATIONAL COUNCIL

1904

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OF THE

TWELFTH TRIENNIAL SESSION
DES MOINES, IOWA, OCTOBER 13–30, 1904

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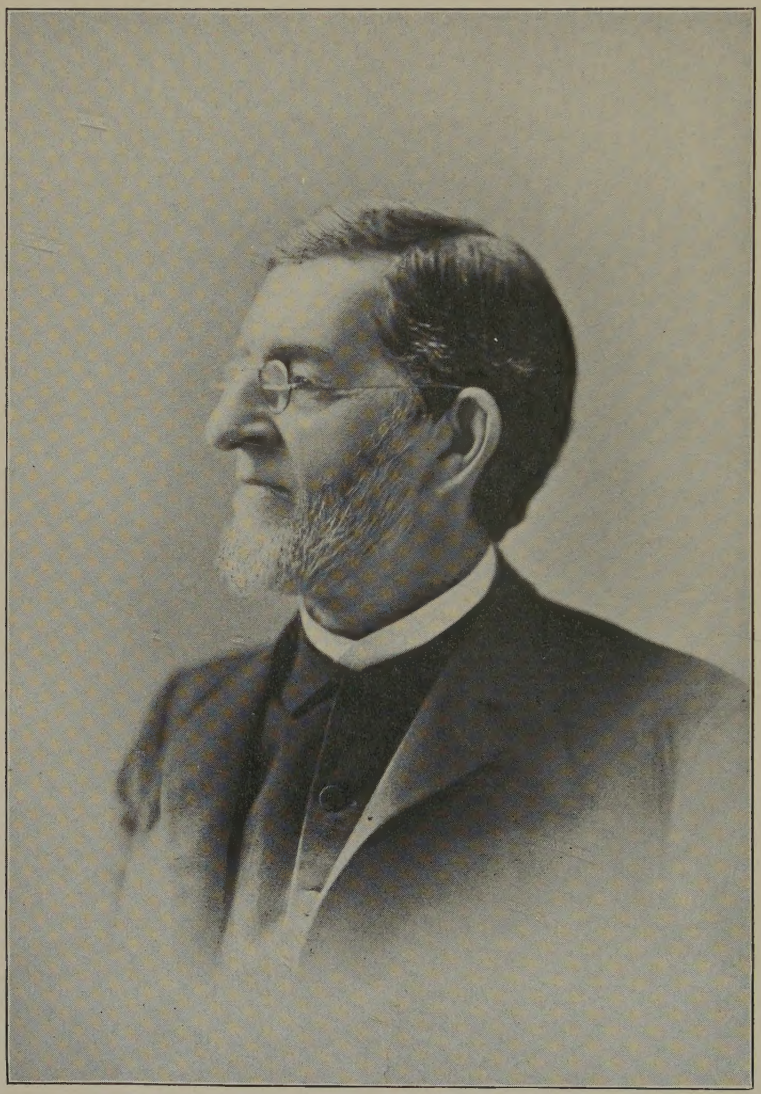

REV. WILLIAM H. MOORE
Registrar of National Council
1871—1901

REV. W. H. MOORE.

BY REV. J. H. TWICHELL, HARTFORD, CONN.

The Rev. William Henry Moore was born Aug. 24, 1820 in the town of East Lyme, Conn., on a farm that had been in the possession of his family 150 years, and was one of eleven children.

Dedicated by his parents to the Christian ministry, he received his education at Yale College and at the Yale Divinity School, graduating from the former in 1841, and from the latter in 1844. After two years of teaching he was for seven years pastor of the Congregational Church in Torringford, Conn.; was then for a year editor of *The Examiner*, a religious paper published in Norwich, Conn.; and for the six years succeeding was pastor of the Congregational Church in Newtown, Conn.

In 1862 he relinquished the pastoral ministry to become the State Missionary of the old Connecticut Home Missionary Society, in which service he continued the rest of his active life.

Already, since 1859, because of his recognized special qualification for such functions, Registrar and Treasurer of the Connecticut General Association, there were within the next few years devolved upon him by the churches and the ministry of Connecticut, in addition to his charge of State Missionary, a multiplicity of official duties, as Trustee, Secretary, Registrar, Treasurer, Statistician, etc., probably without precedent; the performance of which made him ever one of the most laborious of men.

For his long-proved, singular fitness and exceptional experience, he was the chosen Registrar of the Congregational National Council from its institution in 1871 till 1901.

In 1891 he was delegate to the International Congregational Council in London.

In 1898 worn out with toil and oppressed by the infirmities of age, he laid down his work and in the retirement of his home, whither he was followed by the universal reverence and affection of the Christian community, awaited in the peace and patience of the faith in the hour of his departure hence. He entered into rest Aug. 22, 1903 having almost completed his 83rd year.

From 1876 his residence was in Hartford.

Mr. Moore was three times married. His third wife died in 1893. Two sons and a daughter survive him.

Through the entire period of his so various service he was, to all who were observant of him, a marvel of industry. His labors were

indeed prodigious, and it was a wonder that he so long sustained the burden of them. Nor could he have done so had not his whole heart been engaged in them.

In his most drudging tasks, — and many of them were distinctly of that character, — he wrought with enthusiasm and with unfailing cheerfulness.

The indefatigable zeal and infinite pains with which, for instance, he gathered and digested ecclesiastical statistics, he felt to be greatly worth while, and his satisfaction in the result was answerably great.

The most important of the accumulation of offices he held, and the one that with a single exception he held longest, was that of State Missionary.

It involved the duty of the visitation of the large number of churches whose poverty required them to receive aid from the State Missionary Society. To this duty he carried a sympathy that may fairly be described as passionate. Many such churches, stranded on hill-tops in communities shorn of their former prosperity by loss of population, have an honorable history behind them. With that history in every instance he made himself minutely acquainted; and was wont to rehearse to them the record of it in a manner to comfort and hearten them. He was keenly alive to the adversity of their sunken fortunes, and would sometimes shed tears in speaking of their depression and discouragement thereby.

But though he was of that tenderness of feeling for them, he always strenuously insisted that the beneficiaries of the succor administered through him should do what they could for themselves. For their sakes he was unbending on that point. In all his official doings he displayed a mind and will of his own. He not infrequently met with a measure of criticism, as those of his positive type must do. From this he never shrank. He was a hard man to put down. Once he took a position, knowing his reasons in the case, he stood staunchly by it.

Yet however strongly or sharply he was opposed, he never in the slightest degree lost his temper. He might make a laughing answer to an antagonist, but never a nettled one. And so he usually won. From first to last on all occasions he, by the grace of God, exemplified in a memorable fashion the spirit of brotherly love, forbearance and patience becoming a Christian man and a Christian minister. His presence in the assemblies where for a whole generation he was so marked a figure is sadly missed, and will be while any who were wont to meet him there are left.

The fellowship of all believers of every name was dear to him; but there lived no more loving, loyal and devoted son of the church in which he was born, and for which to the end of his earthly days he toiled and prayed than was he.

National Council

THE TWELFTH SESSION

Addresses and Discussions

THEME:

The Spiritual Life, its Nature, Application and End

CONTENTS.

PAGE

ADDRESS OF THE RETIRING MODERATOR: The Continuous Leadership of the Holy Spirit;
Rev. Amory H. Bradford . . . 1

SERMON: The Building of the City;
Rev. Alexander McKenzie . . 16

THE SPIRITUAL LIFE.

NEED AND NATURE.

The Supreme Need of the Churches.
Rev. Charles R. Brown . . . 40
Prof. J. W. Platner 50

The Essential Elements of a True Revival.
Rev. Henry A. Stimson . . . 56
Rev. H. H. Proctor 66

The Preparation Required for a Spiritual Awakening.
Pres. Henry C. King 73
Rev. Oliver Huckel . . . 77

THE APPLICATION.

The Principles of Christianity Applied to Industrial Problems.
Prof. Graham Taylor . . . 87
Mr. E. E. Clark 100
Mr. H. M. Beardsley . . . 110
Mr. E. D. Brigham 121

The Religious Life and the Modern Intellectual Movement.
Rev. DeWitt S. Clark . . . 124
Pres. George A. Gates . . . 138

The Spiritual Life and Religious Education.
Rev. Lyman Abbott 147

The Mission of the College and the Maintenance of Christian Leadership.
Pres. William F. Slocum . . . 162

The Responsibility of our Churches for the Character, Strength and Efficiency of their Ministers.
Rev. Nehemiah Boynton . . . 168

PAGE

Our Theological Seminaries, their Work, Needs, Claims;
Bangor, Andover, Hartford, Yale.
Sec'y James L. Barton . . . 176
Atlanta, Chicago, Oberlin, Pacific.
Pres. Edward D. Eaton . . . 187

Opportunities for Christian Endeavor;
In American Missionary Association Work.
Sec'y Chas. J. Ryder 192
In Home Missions.
Don O. Shelton 198
In Foreign Missions.
Harry Wade Hicks 201
World Wide Results.
Rev. Francis E. Clark . . . 208

ATTAINMENT.

Our Congregational Churches and Evangelization.
Prof. E. A. Steiner 222
Rev. J. S. Penman 233
Rev. J. C. Armstrong . . . 244

Evangelization and the Church Catholic.
Rev. Albert H. Plumb . . . 251
Rev. W. S. Beard 260

The Christianization of the World.
Pres. Wm. Douglass Mackenzie . 271
Rev. Hubert C. Herring . . . 283

CLOSING ADDRESS OF MODERATOR.
Rev. Washington Gladden. . . 291

STATEMENTS OF SOCIETIES.
American Board of Commissioners for Foreign Missions . 299
Congregational Church Building Society . . . 317
Congregational Education Society 308
American Missionary Association 325
Congregational Home Missionary Society . . . 322
Congregational S. S. and Pub. Society 333
GREETINGS AND ADDRESSES FROM OTHER BODIES . . 339
REPORTS OF COMMITTEES 371
CONSTITUTION AND RULES OF THE NATIONAL COUNCIL . 498
ROLL OF DELEGATES 512
MINUTES OF NATIONAL COUNCIL 530

PAGE

COMMITTEES OF SESSION AND AD INTERIM 569
ALPHABETICAL LIST OF DELEGATES 574
SESSIONS OF THE NATIONAL COUNCIL 573
INDEX 578

ADDRESS OF THE RETIRING MODERATOR.

The Continuous Leadership of the Spirit.

REV. AMORY H. BRADFORD, MONTCLAIR, N. J.

Fathers and Brethren:—

Three years ago your courtesy called me to the honorable and responsible position which I have today laid down. Deeply impressed by the possibilities of the Moderatorship of this Council I at once began to inquire if there had been any changes in our American life, and in the condition of our Congregations, which made desirable any change in the administration of this office. New times bring new duties. As a result of my investigations I was led to see that your Moderator, if he were quick to discern tendencies, able to advise wisely and, if he chose to put his gifts and opportunities at their service, might be of substantial help to the churches. My efforts have been received with a cordiality and unanimity altogether unexpected. As Moderator I have been invited to attend and address about one-half of our State Associations, the first being that of Massachusetts, the last that of Maine. In response to repeated calls I have crossed the Continent and spoken in nearly every large town on the Pacific Coast between Mexico and British Columbia. It has been my privilege to address the Pacific Coast Congregational Congress at Seattle, the Congress of Colored Congregationalists at Atlanta, a representative gathering of Canadian Congregationalists at Montreal, and the Congregational Union of England and Wales at its last meeting in London, while most of the Congregational Clubs have claimed my presence. By the forbearance and generosity of my own church during the last three years I have been permitted to give not far from one-third of my time to the promotion of our common interests. No one can be more conscious than am I of the imperfection of my own efforts in this direction. My hope is that I may have opened a way along which wiser and better men will move to a more

Minutes, p. 531.

helpful and enduring ministry at large. That phrase condenses my conception of the Moderator of this Council; he should not regard himself, nor be regarded by others as an officer, but rather as a minister at large.

As I lay down the duties entrusted to me I desire to thank those who have so generously co-operated with me during the three years now closed. Especial mention is made of the unfailing courtesy of the editors of our denominational papers. Let me not forget also to acknowledge my debt to those who have differed from me. So far as I have observed not an unkind or ungenerous word has found utterance in the expression of those differences.

I ask for my successor in this honorable position the same loyal and hearty brotherliness which has been extended to me.

It is now my privilege to deliver the address which is required of the retiring moderator. Your attention is invited to the following subject:—

The Continuous Leadership of the Spirit.

There are two ways of studying history; one is to read it as if its events were disconnected; the other is to consider them in their relations. To the superficial student it is a series of unrelated occurrences, but he who looks deeper finds that those occurrences are bound together, and that the world is what it is to-day because of what men and institutions were in other times. History is chiefly a record of the action of hidden forces. Because of them it possesses unity and coherence. From earliest days it has moved toward a definite end. Whenever it began, it started like an arrow for its far-away goal. It has often seemed as if within the stream of progress there were no order, but, sooner or later, though there have been many eddies in its current, the river has returned to its true channel, and moved more swiftly onward. "Nothing walks with aimless feet." Even those forces and personalities that seem most divergent and hostile co-operate in promoting the common welfare. From its infancy the race has steadily pressed toward the moral perfection of its individuals, and

toward harmony among all its members. There have been and still are, prophets of degeneration. Von-Hartman declared that this is the worst possible universe, and Professor William Wallace said, "If you would be happy you must cease to think;" but such sentiments usually indicate morbid temperaments or unfortunate experiences. Philosophers and scientists of the highest rank, poets who are also seers, and most of all historians who study by centuries, are seldom pessimists. With the recognition of evolution as the mode of divine procedure the number of persons who discern the unity of history and the sure victory of righteousness has distinctly increased.

Let us now trace a few of the converging lines of progress.

The gradual amelioration of the human condition.

In the childhood of the race, men were either savage or weak. Our ancestors once dwelt in huts, roamed the forests and lived like animals. The tribe acknowledged the supremacy of the chief or strong man. Force was the law; greed was the method; institutions had no existence. In time the hut gave place to the home; the family became sacred; force was succeeded by the rule of intelligence; co-operation, in a measure, supplanted competition. Laws have not only been enacted, but they have been humanized; penalties have been minimized, and strife which once was the rule, has become the exception. Formerly nations were as swift to fight as angry dogs; now war is the last resort. The Rhine castles, to go back no farther, help us to measure the rate of the world's advancement. They are no longer scenes of bloodshed, but curiosities which remind tourists of an age gone forever by. There is ever growing brightness in all the human horizon. Lines of growth are slowly converging toward the perfection of the individual and the realization of brotherhood. This fact needs explanation; and there is no explanation except that which finds intelligence and love behind history, and directing all events, — in other words a Divine Personality.

The humanization and spiritualization of religion. The earliest form of religion was the worship of *things*, not because they were *things* but, because the worshiper found in them qualities which he did not find in himself He knew his own

life to be transient; he sought something that would not pass away; therefore he bowed before rocks and mountains. The next step was adoration of the heavenly bodies because they were both enduring and splendid. Fire-worshipers were on a higher level than fetich-worshipers. Then came polytheism, which was an adumbration of the immanence of God. Who can fail to sympathize with those old Greeks who believed that waters and woods, oceans and forests were peopled with deities? To them the mountains had voices, the rivers broke into music and the winds were echoes of divine harmonies. Another advance was in the direction of ethical and spiritual development. The eldest religious books presented God as the patron of a tribe or of a nation. The Father Almighty was a conception too vast for those times. But the narrower view was a preparation for the broader. The protector of the clan became the guardian of the nation, and later the ruler of the world. A worthy conception of the Deity waited for such knowledge of the universe as was possible only after geology had read the records written in the rocks, and astronomy had explored the spaces. Science at last made it possible to think of the Almighty as a Being, august, glorious and worthy of worship.

With the expansion of the idea of God *pari passu* has grown the idea of Revelation. The will of the Deity at first was supposed to have been revealed to a chosen few in one nation; later it was thought to have been made known to elect souls in various parts of the world, but in these days the truth has dawned that the sacred vision may be expected wherever there are pure hearts and obedient wills. In every land many are listening for divine voices, and looking for divine manifestations; and some are even daring to believe that God is speaking now in accents as clear as those in which He spoke to the Hebrew law-giver and prophet. Revelation is not only an eternal possibility, but an eternal necessity; it can be limited to no race, no time, no condition and to no phase of faith. "No accent of the Holy Ghost is ever lost." This newer religious teaching does not antagonize that of the past; it rather supplements it. Jesus came to fulfill, and the work of giving more

adequate expression to truth will go on forever. The universe with its immensities and forces, and history with its growth toward holiness and blessedness, are manifestations of the Divine which all who will may read. We behold no longer a few sibyls and seers, but a great company of pure souls who, in the splendor of sunsets, in the glory of midnight heavens, and most of all in the soul of man, are reading a mystic language of love, and truth and power. The old printed Book is not less venerated because it is believed to be only that part of the universal Bible which has been put into human language, while outside and beyond the printed page is the larger Bible which may yet be found to contain truths of which even the prophets and apostles never dreamed.

Why do all things in human life and institutions press so steadily toward love among individuals and harmony in society? How has it happened that the minds of common men have been lifted to adore the Being who created the heavens and the earth? What has widened the conception of revelation from special messages to a favored few to communion with all the pure and good of every land and time?

And yet once more the idea of salvation has grown. It has escaped from the mechanical interpretation put upon it by those who thought of the divine order in terms of human government. Salvation once meant release from well deserved punishment by some scheme which justified the government at the same time that it pardoned the sinner. Now it is regarded as deliverance from the desire to do wrong, as the reversal even of the stream of heredity,— as a real new birth. And who shall describe the change of opinion in regard to the results of doing wrong? An increasing number no longer regard punishment as suffering inflicted by an angry King who is anxious that his dignity should be vindicated or his laws honored. On the other hand we are learning that remedial agencies are planted deep in the nature of things, that the universe is on the side of all who are trying to rise, and that the very pains of retribution, which are and ought to be endless, are ordained to bring wrong doers to a better mind.

In all these changes in theological thought there is growth,

never contradiction. The spirit which bowed before the fetich will when once He is discerned more gladly worship the Heavenly Father. Earlier revelations are not invalidated, but rather verified by the later ones; and salvation from penalty is lost in the more radical and vital doctrine of salvation from sin.

Let us now seek the explanation of these facts. What has wrought such transformations in ideals, institutions, interpretations of truth? Shall we say that they are the result of evolution? That will depend on our definitions. If from our conception of evolution we exclude the spiritual factor the answer will be inadequate; but if we believe that the power which impels evolution is the Spirit of God, then the reply may easily be accepted. Is the progress of the world in the direction of spiritual ideals to be ascribed to the action of mere force? Then we have to explain how darkness always opens into light; and how that which is unintelligent, and without love, has steadily pressed toward intelligence, harmony and brotherhood. But it may be said that the universe is spiritual, and that evolution is the passage of a spiritual body along its inevitable way. Then we must reply; if the race has always moved along spiritual lines toward a goal so nearly divine we must assume that the power which is impelling, or the attraction which is drawing, is God the Spirit. The only hypothesis that at all explains the historic process is that of the presence and power of the Spirit. Who knows but that He may be the essence of gravitation? Who knows but that in the last analysis gravitation and love may be found to be identical — the one binding individuals into harmony and the other holding the constellations in their orbits? At least we may be sure that He who created the heavens and the earth has never forsaken them; and that evolution is the cosmic tide sweeping over the universe, and down the ages, in response to Divine attractions.

We are now face to face with a sublime fact. The Spirit of God is a constant factor in human life and history. He has always led the procession of humanity. He is the fountain of inspiration, the revealer of truth, the cause of progress. History is the Spirit realizing Himself in human life and institutions.

If this faith is well founded what may be expected in the future? There may yet be expansions of knowledge of which the most sanguine have never dared to dream; other inspired men may be expected; such visions as ancient seers were not fit to receive may yet be disclosed; and the future may show such consecration and heroism, such whiteness of soul and such splendor of sacrifice as were unknown even in the most heroic ages. Literature is the expression of spirit, and, therefore, as the spirits of men become more harmonious with the Divine, literature will be richer and more evidently inspired. The presence of the Spirit is the prophecy of a time when nations, laws, society, institutions will become Christian; when selfishness will no longer dominate the social order; when impurity will no longer either cloud the intellect or corrupt the heart; when strife and war will cease and peace and love prevail.

What should be our attitude in the presence of these august anticipations?

A mountain makes a man humble; so does an elemental truth. Let us bow our heads as Isaiah did when the glory of God filled the temple. We have thought of Him as beyond the stars, but He is nigh us—even in our hearts. We have thought of Him as speaking to prophets and apostles, but now we know that He speaks quite as distinctly to us. We have thought of Him as in the Council at Jerusalem; let us now think of Him as in the Council of Des Moines.

Our attitude should be full of expectancy. Who can tell at what hour some new and marvelous disclosure may be given to the world? "God is about us in our infancy," and all our days. Moses heard one speaking from the bush; Elijah at Horeb caught the accents of a still voice; Isaiah in the year that Uzziah died saw the Lord; Saul was surprised on an errand of honest but mistaken cruelty; John sitting by the Sunset Sea and looking toward Ephesus, heard a sound like that of many waters; Luther in the monastery learned that the just shall live by faith; Galileo looking into the heavens saw that the earth moved; Sir Isaac Newton, in the falling of an apple, caught a glimpse of an elemental law; James Watt in the rising of steam

was taught one of the deep mysteries of the universe; Morse was shown that language might be made to pass along wires; Marconi beheld the currents of the air thrilling with human speech, and yet once more the promise of the greatest distinction that the Hebrew nation ever expected came as a surprise to a Jewish maiden. Equally marvelous revelations have come to waiting souls in all the ages. Jesus will never be surpassed, for he teaches that no one should be satisfied with less than truth and right and love. Nothing henceforward, will seem incredible.

God will manifest Himself in His own ways and with increasing clearness as the years go by. No door or window should be closed. In the reverent consciousness that He besets us behind and before we should endeavor to be ready for the Spirit's voice whenever the Spirit shall speak. Why may not this Church be a Pentecostal chamber.

Thus we return to the point from which we started. The development of history has been in the direction of the spiritualization of men and institutions. Along craggy and often bloody pathways the race has moved, but those pathways have always opened upward. The seers and sages have spoken truths that have proved by the experience of the race their divine origin. We seek an explanation of these mysterious and hopeful movements and prophecies. Are they the efflorescence of the cosmic process? If by that is meant the result of a blind and purposeless force then we must turn elsewhere for an answer. Jesus told His disciples that when He was gone they would be under the guidance of the Spirit of Truth, who would lead into all truth and show things to come. He was with the fathers; He is with their children, and He will lead the race until all its members shall reach the stature of the fulness of Christ.

Conclusions.

Certain important conclusions are forced upon us by the truths which we have considered.

1. The seat of authority in religion is where the Old Puritans

always insisted it was to be found,—in the Spirit of man illuminated by the Spirit of God. The ultimate authority is within. The Church is not final unless it clearly expresses the Divine will, and each individual must decide for himself whether it does so. The Bible is regarded as the Word of God because it meets this spiritual test. The creeds, ancient and modern, command assent in so far, and no farther, as they correspond with the ideals of truth which are in every man. There is no escape from this position. It is not rationalism; it is recognition of our dependence upon the Spirit promised by Jesus. This is the very quintessence of Puritanism, which began by affirming that every man may come into the immediate presence of the Almighty, and that He and He alone is Lord of the intellect and conscience. What is true? You will find your answer in that silence where the Spirit of God bears witness with your own spirit. To that bar the creeds, the church, the customs of the time, and even the Bible itself always have been and always must be brought. All that shines true in the inward light will endure and all else will perish. The court of final appeal is to the God who dwells within every man; who speaks in every soul; whose judgments, if they were heeded, would leave no one in doubt as to truth or duty. This message needs peculiar emphasis now. Men are asked to accept teaching which violates reason and their moral sense. They wish to be loyal to truth, but they do not believe the creeds to which they are asked to subscribe. They know themselves to be religious, and they need the help of the Church; shall they be excluded and told that they are false to God because they are true to themselves? Rather let us insist that no one who is true to himself can be false to God. Let us preach the duty of loyalty to the inner light. Let us say, what most of us believe, that in the last analysis, each man, after having submitted himself to Divine guidance, must decide for himself what is true and what is right. This is the fundamental doctrine of Protestantism and of Puritanism. Is that saying that each man must be a law unto himself? It is saying rather that the Divine life in humanity will manifest itself through each man's individuality; and that God may be trusted whether He speaks

in the silence to the human soul as to Elijah, or whether He reveals Himself through the consecrated scholarship and holy endeavors of men of the twentieth century of the Christian era.

II. The Continuous Leadership of the Spirit necessitates frequent changes in creedal statements. It makes absurd the idea of a creed as a finality. A creed is a statement of what a body of Christians believe at a certain time. Few men of seventy would state their beliefs in the same terms in which they stated them at twenty. As the faith-formulas of individuals change so must those of the churches change. Creeds ought to be adjusted to the governing thought of the age. For centuries after Christ theological thinking was in the terms of Roman law; but now it is in terms of life. Law was once an arbitrary command with a penalty attached to it; it now suggests the observed order of vital movement. Salvation was once regarded as escape from penalty; now it is regarded as relief from the consequences which follow a violation of nature. The ideas are not contradictory, but they are different. In our day men think of God as pervading the universe, but in the time in which the early creeds were written the conception of the universe did not exist. One of the weaknesses of the modern pulpit is the fact that so many ministers still preach in terms of statute law, while the more intelligent of their people are thinking in the terms of life. The Spirit of God inspires the scientist and his discoveries modify theological thinking. If we must have formulas of faith let them be written in intelligible language. If this were done nearly all of our present denominations would cease to be, for they are largely survivals of controversies which could not arise today. Who shall put into reverent words the spiritual beliefs of our most spiritual men? Who shall write the new creed? It ought to be written: A Person pervades and transcends the universe; He may be interpreted in terms of fatherhood; He is truly revealed in Jesus, the Christ; History is the progressive realization of the Divine ideal for humanity; God's will for man may be found in every human soul, and all should dare to read and trust what is written there; happiness and blessing follow obedience to the law of God, and misery its disobedience; death is but a change in

the mode of existence; sometime all men by God's unmerited grace as revealed in the Gospel will reach the stature of the fulness of Christ; the Kingdom of God will fill the earth. Along some such lines as these the creed of to-day should be written, but no man can tell the terms in which the creed of to-morrow should be written.

With all humility, however, I venture to suggest that there is one article in the creed of the ages which will require little change, and that article is this: *I believe in the continuous leadership of the Spirit of God.*

III. The leadership of the Spirit has brought into clear relief the sin of a divided Christendom.

Differences concerning doctrine ought not to separate Christians into rival camps. The things which should unite are more important than those which divide.

The Church will always be composed of individuals with distinguishing characteristics. If Church union implied that all should be required to accept the same creed, or to worship according to the same rubrics it would be both impossible and undesirable. Creeds and liturgies will always differ as men differ. But such differences do not prevent Calvinists and Armenians, liberals and conservatives, orthodox and heterodox from working together in the state, and they ought not to do so in the Church. The one is no holier than the other.

Growth toward unity is evident.

In spite of herself Rome is slowly becoming democratic and thus partly closing the gulf between herself and Protestantism.

The Evangelical Free churches of Great Britain move together for the objects which they have in common.

The Free Church and the United Presbyterian Churches of Scotland have already become one, and those whom the Lord has joined together no House of Lords can put asunder.

The conscience of American Presbyterianism is being pricked by the *Zeitgeist*, which is the Spirit of God, and by a process as sure as gravitation the twelve varieties of Presbyterians are drawing together.

The various forms of Episcopacy are moving toward something, no living man can tell whether it be absorption with Rome or toward Congregational democracy.

The Methodists, Congregationalists and Presbyterians of Canada are closing ranks, and a similar movement is visible in Australia and Japan.

At last our Pilgrim churches, dissatisfied with unnecessary independency, are reaching sympathetic hands toward those who with them hunger for spiritual unity.

Three bodies as nearly antipodal as Methodist Protestants, United Brethren and Congregationalists have been led by Providence to the very frontiers of fellowship; let us now go the rest of the way. Ours is a unique opportunity. Divided Christendom needs the example which it is possible for us to set. The obstacles will vanish if we are willing to be led. I most earnestly hope that the union of the three denominations may speedily be consummated. We can never surrender either the right of private judgment, or the autonomy of the local church; they have principles equally sacred to them; let us seek the unity which harmonizes differences,— not that which destroys them.

IV. Under the leadership of the Spirit a new and nobler conception of the state is appearing. Force and greed, organized to perpetuate themselves, are slowly giving way before the whole people working together for the common weal. The State is not a social compact, but a product of the divine life in humanity. The Church has been called a Society of Saviours. The phrase should be equally applicable to the State. The mission of one is as truly redemptive as the mission of the other. This truth is rising like a new dawn in the horizon of history.

In spite of the social and political ostracism of a race which includes men not unworthy of the names of Washington and Lincoln; of a race whose sons have fought and died for the Union; in the face of lynching defended, of fraud gloried in, and of the practical denial that God is immanent in the oppressed and weak if they are colored, it is not easy to believe that the State is becoming more humane. But the end is not

yet. The stream of history has not turned backward. At least a few are beginning to feel the everlasting contradiction between the spirit of Jesus and race prejudice. A growing number both North and South are standing for the larger ideals of the State. They know that to discriminate against ten millions of people because of their color is neither wise politics nor decent religion. The Pilgrim churches have never made compromises concerning the rights of men in the past, and let us pray God they may not in the future. Those who insist on individual liberty in the local church will not soon consent to any kind of slavery in the nation or in the world. Let us never lower by a single inch the banner on which is inscribed in letters written in Christ's own blood, "The Brotherhood of Man."

And we must also stand with equal earnestness for the brotherhood of nations. The Spirit of God is moving among the nations and teaching that the State which does not regard itself as the servant of mankind is already doomed. This is the glory of the twentieth century. The war in Manchuria is a temporary reversal to barbarism, but it is not so significant as The Hague Tribunal which, with the new endorsement of our President, will yet be the supreme Court of the world. We are still building navies and drilling armies, but their days are numbered. No nation wants war. The world has been brought nearer to the ideals of peace than ever before. It is our privilege to preach the doctrine of the Kingdom of God, — or the larger nation, whose realization will make war impossible. Turner's picture of The Battle of Waterloo is prophetic. The landscape is lurid; the dead and the dying lie in heaps; houses are in flames; smoke and blood fill the air and wet the ground, but high in the clouds, and slowly dissipating them, clothed in a garment white and luminous the Christ is approaching. And above the bloody rivers and lurid clouds of Manchuria, above the desolations of Armenia; right through the revolution which impends in Russia the Christ is still coming, and with Him bringing the unity of the world and universal peace.

V. The Continuous Leadership of the Spirit is the prophecy and pledge of the evangelization of the world. Heathenism dies

slowly. Reversals toward paganism have been frequent, but when the tide of progress has ebbed it has been only to sweep the higher. The corruption of cities is depressing; the remainders of barbarism are appalling, but no one familiar with the past can doubt what the issue will be. From the day when Jesus said, "Feed my sheep," the Gospel has found a host of heroic souls glad to be its messengers. The world will be evangelized. No living man can tell what phase of truth will predominate, and we need not care. Orientals will not become Occidentals in religion any more than in the color of their faces; but the religion of the love and compassion of God, which teaches love and compassion to man, and which reveals at the end of the cosmic process a holy humanity realizing itself in the fulness of Christ will never be surpassed. To that consummation, according to their racial characteristics all men must sometime come. Elemental forces are behind it and cannot be defeated. The only question concerns what part individuals, churches, nations are to have in the glory of that "far-off, divine event." I cannot believe that the successors of Cromwell and Milton as reformers, of John Robinson and John Eliot as pioneers, of Samuel J. Mills and Titus Coan of Robert Hume and Arthur H. Smith in foreign lands; of Samuel C. Armstrong and Michael E. Strieby in their apostolate to the oppressed races; of the heroes, who, by their preaching, teaching and living made a new New England in this vast and fertile interior will be found in the rear as the Christian hosts move on for the world's evangelization.

Fathers and Brethren: I have now performed the last duty required of me as Moderator of the National Council of the Congregational Churches of the United States. Individuals and their utterances play a small part in the development of events. Soon we all shall be forgotten. If any word which I have ever spoken or written in your service shall have even an ephemeral existence I would have it one of absolute confidence in the ultimate triumph of our cause. We believe in the Continuous Leadership of the Spirit of Truth, that leadership which was seen in the prophets and apostles, in the heroes of the Protestant, of the Puritan and of the Evangelical reformations, and in our fathers who founded on these shores a church without a

bishop and a state without a king. To Him their children in all the coming years may fearlessly commit themselves and commend their work. He who said to the Disciples, "I will lead you into all the truth," will not forsake their successors of this or any future time.

"I fear no more. The clouded face
Of nature smiles; through all her things
Of time and space and sense I trace
The moving of the Spirit's wings,
And hear the song of hope she sings."

SERMON.

REV. ALEXANDER Mc KENZIE, D.D., CAMBRIDGE, MASS.

Text: REV. xxi:2 "And I saw the holy city, New Jerusalem, coming down out of heaven from God."

Earlier than this was the purpose to build a city and a tower whose top should reach unto heaven. The name of that city remains. Over against one another stand Babel and the New Jerusalem, the ascending and descending cities, the design of men and the work of God. The difference in direction involves a difference in method, wherein lies instruction for the builders of today. To build up or to build down is the vital question.

Men constitute the city with its intentions, institutions, principles, its affairs and its destiny. By what rule shall men be made and framed together and established beneath the process of the suns and for the ages to which they are intrusted? Men are bringing the city down. Wise masters who follow the pattern shown in the Mount and have been preserved from "the fatal gift of the amateur."

The very name "city" is prophetic, and its fulfillment is upon us. For an age of cities we have the new word "civics." Here is more than growth and development. We are finding that there are an art and a science of city building. It should not be difficult to extend the approved principles to the Holy City.

We are living in a time of devices. The preacher said: "This only have I found, that God made man upright; but they have sought out many inventions." Charming simplicity of an ancient! The power to invent is not at strife with the ability to stand upright. Inventions show enterprise, ingenuity, daring; and they belong in life. The contrivances of men must not displace or conceal the ways of God, or we shall have Babel and not Jerusalem. One thing is already clear: that the neglect of God's plan and the deviations from it have not the manifest success which would encourage their continuance.

Minutes, p.p. 545, 561.

We are reminded to weariness that new times demand new measures. But what times were ever older than these? The essential variations are not so numerous as we hastily assume. Knowledge grows from more to more but to the end

> "That mind and soul, according well,
> May make one music as before, but vaster."

We have learned in our time many things about life and the methods of its increase. We are better informed than our predecessors, and should be. Those who follow will be in advance of us, as our incomplete theories are tested. But neither they nor we shall be moved from the substantial truths of the first verse of Genesis. Therein is the beginning, and the energy of those initial words will not be spent while the heavens and the earth remain and our being lasts. The Divine precepts and promises have no mark of age upon them. Duty is always the will of God for our governance, and law is forever love.

With the ascent into the Divine purpose and design will be the ascent of our obedience, and thus, not after the wisdom of men, but according to a higher thought, we shall build the Holy City, which in this way comes down from God.

I shall not attempt to enter into detail concerning the manner in which the city is to be builded. There will be liberty and variety. I take the hazard of surprising you with the innocence of my first remark: that in building down the city of God we are carefully to regard the instructions given in the Bible. I mean the Bible itself, the book of the sacred name, written by men who were moved by the Holy Ghost; the Bible, in its integrity, that is, as the highest scholarship and the best learning of earlier and later days places it before us in all the light which time and pains are casting upon it; which history, discovery, science, experience, docility and determination, with prayer and piety, can bring to it; the Bible, constantly read, studied, searched, with a single mind, with the using and proving of its words in all the various life to which they are directed.

It fosters our self-respect and entitles us to the regard of men whose good opinion we value, that we are openly resolved to have the Book and its books in the nearest approach to

accuracy. Already we have our reward. The Bible is to us richer and more useful than ever before. It is easier to assert its authority and to accept its teachings. The abundant research, when friendly, or apparently unfriendly, has not removed any instruction we have used in the ordering of our serious opinions or our behavior. Nor is there reason to anticipate the removal of any doctrine which we hold or any commandment to which we are submissive. The new light, which is not new, is kindly. We follow where it leads, and without fear; yet if we feared we should have to follow still.

Let it be remembered, while we abide in this confidence, that we have not yet found all that is given for our learning. Not different truths, but more abundant truth is there. The man who deliberately seeks it finds it. To this man the Bible is the newest and most satisfying book to which he gives his thought. I may be permitted to repeat the familiar words of our great scholar: "We've lots to learn yet." We accord to those by whom the Holy Scriptures were written the divine inspiration which makes them worthy of our trust, even in things beyond our ken or theirs. The inspiration was special and definite, and adapted to the Divine purpose. It was natural, in that it was from spirit to spirit. It is for our advantage. We take nothing from its supremacy when we cherish the promise of Divine light for ourselves. Inspiration is not so peculiar and definite that it need be given sparingly; and believing this, every day we seek it. Sermons are made under its control. The term should be used with carefulness, because it is preempted, and it makes confusion hastily to extend its historic sense. But Elihu, the son of Barachel the Buzite, was within bounds when he said: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

It was at the close of our Lord's teaching that he gave assurance of a guiding into all the truth. Nor was this for the eleven only, or the twelve; it was for those named in His prayer who should believe on Him through their word. Without any thought of comparison, there is an inspiration for reading as well as an inspiration for writing. He made the hearing of moment, and He intended to help men in it. President Eliot

has recently said: "That is a wonderful prophecy—John VIII, 32: 'Ye shall know the truth, and the truth shall make you free.'"

We believe the Bible; we consent to this teaching of the Westminster divines, that the word of God is "contained in the scriptures of the Old and New Testaments." We call no man master, but many men instructors. We contend for personal intelligence. But the right to private judgment consists with the right to avail ourselves of the private judgment of others who know less, or possibly more. Independence is under bonds to secure the information within its reach, else it were as likely to foster conceit as to enlarge knowledge. No man has a monopoly of the inner light, and few are without gleams and sparks of it. Philip can be of use to Candace's bewildered treasurer, who has the roll of the prophet in his hands, even as Priscilla and Aquila for his advantage took Apollos and "expounded unto him the way of God more carefully." We learn from men who are teachers; students who in their measure have knowledge of mysteries and are skillful in the interpreting of tongues; who are advanced in philosophy and history and the beliefs of men. From them come rare books of thought, and books of rare thought, and discourses replete with unpretentious wisdom. Hence, also, are colleges and seminaries, where teachers and learners have the same Bible, and in the ancient custom of our schools can read it in the language of the writers. Thus, as free, with ready mind, and harnessed will, we pay homage to learning and reckon real scholars true benefactors. Here is the inalienable spirit of our Puritan churches. In liberty and with one consent the learned and the learner and the unlearned commit themselves to the instruction of Christ and the Holy Spirit, and secondarily to those who are commissioned as the prophets of the Most High.

As we should expect, the Bible makes a strong demand upon our reason, our faith, our obedience. The nature of its themes makes this certain. We are to increase in wisdom when we have ceased to increase in stature. But the greatest demand it makes is not in the record of miracles or of things distant, but in the words addressed to our life, which are yet beyond our

life, exceeding even our imaginings. Pardon my soliloquy when I ask: If we who believe the Bible believe these teachings of the Teacher, and I mention none but His: Do we believe that we may be perfected into one? Do we believe that we are sent into the world as He was sent, to do greater works than His? Or these words upon another level: that the law of life is not to be ministered unto but to minister? Or this: "It is more blessed to give than to receive?" I think the last must be a magnificent truth, it is so very difficult to accept it.

If there are hard sayings in the Bible, they are such as these, which raise our whole conception of the Christian life, until we are above the earth and higher than ourselves, and all things are made new and our entire range of being is near to the shining heavens, that we may indeed give light to the world. He who has learned and accepted the teachings of our Saviour on the night before His crucifixion has made the Bible his own and has found for his willing feet the more excellent way.

I think of the terms in which Prof. Ko Kun Hua of Harvard described the Christian character of another Chinaman. He did not know our definitions, but taking the Bible he said: "He believes this book; oh, he believes it very much." "Thy testimonies are wonderful; therefore doth my soul keep them."

II.

Entering now within the Bible for instruction, we are taught the foundation fact which we are to have in mind in building down the Holy City. It is God – eternal, almighty, invisible. He is life – the one life, which in time becomes the life of all that lives. It is made the life of man, who is in the likeness and more than the likeness of the Creator; he is the child of God. When it pleases Him whose pleasure is constant and supreme, He comes fully into the humanity to which he has given of Himself, and becoming flesh, as He has made men to be, He dwells with them and they behold the effulgence of His glory. His name then is Emmanuel. This coming and becoming are represented by a term of our own reserved for this use,— the Incarnation; there is but one, so far as we have knowledge. I attempt no description where none is needed,

Already we believe; by our knowledge of this fact we know ourselves and are known abroad.

The book which is perhaps more than any other the heart of the Bible opens with the very words with which the first book begins, and at once unfolds a new creation by the same Creator. Here we behold His glory, full of grace and truth. He bears names above all names. He is the Light. He is the Truth, the Life, the Resurrection. He gives eternal life; because He lives, men shall live. The Shepherd of his ancestral psalm is now the Good Shepherd, who, not content with leading His flock to green pastures, gives His life for His sheep and saves their life. Finally, Love, which He is, which is above all, and in sacrifice above itself, is enthroned, and the world and the ages offer their adoration. Emmanuel is Jesus, and He is King of Kings. In this truth and these truths we stand when we begin to build down. It is in these that our work has its character, and finds its purpose and its inspiration.

The Incarnation gives infinite value to the presence of Christ. It gives the extreme meaning to the Fatherhood of God which contains it, and makes evident the truth that God is love. For love thus to manifest itself is not a mystery. In the highest sense it is nature — the Divine nature. Love is seen doing that which it could do and must do for those who needed to have it done and who were loved. This gives confirmation to all the teachings of Christ and naturalness to His wonderful works. It gives enlarged certainty to His promises and authority to His commands; it gives to His death and resurrection an unexampled purpose and power. There is no call for perplexity; the Divine life is simple and whole. Creation looks on to the second creation in which it is perfected. The nativity holds the ascension. The Gloria in Excelsis over the fields of Bethlehem is but a strain of the melody which was at first and is forever. This we believe.

What manner of workmen shall we be if this truth takes possession of us? Exalted, sanctified, glorified, kept in the peace of God, our being "hid with Christ," our liberty transfigured into the doing of His will in the life which is life indeed. With what wisdom shall we order our thought and action, with

what faith and purity in the beauty of the Beatitudes! With what energy and fidelity shall we teach the truth to those who have not heard it till they come within its mercy and delight! Thus shall we build His city, where the days shall be full of the thought of Him, and the nights, until there is no night; and the lands shall know Him, and the seas, until there is no sea; and everywhere He shall be the light, and there shall be joy forevermore.

I do not separate the Incarnation and the Redemption, for they are one. He came that He might redeem; He redeems because for that He has come into the world. Thus it is written in the Evangel which is in the gospel: "God so loved the world."

Again I attempt no description. Theories and explanations of the Redemption make an increasing literature, and it may be that no one of them is without truth. We know the "unspeakable gift," "the unsearchable riches." This has been taught since at the Old Jerusalem His friends gave their witness to His words, and it will be praised in the Jerusalem which is to be. The triumphs of His name have been achieved through His cross; this is history. This truth is in our hearts and in our creeds. We are gathered about His cross on this day of His resurrection. It is in the triumphs and sufferings of our saints. Take this truth of redeeming grace from our annals and our confessions, and we are walking among the stones of another Babel. The language and ritual of Redemption cannot pass away; they are in our hymns, and will be until our voices blend in the song which only they can learn who have been purchased out of the earth; and the burden of the song shall be, "Worthy is the Lamb that was slain."

We shall see Him as He is, and we shall be like Him. There is no promise or vision higher than that. At this time He is with us. It was expedient that the Man of Nazareth should go away, even as He said; but He went not away. In the eternal Spirit He is with us still. When He was to be seen no more after the flesh, He enlarged his presence and sent it more broadly and deeply into the lives of men. He promised the Holy Spirit, the Comforter, who was one with Him, and then and now

the Paraclete glorifies Him who died and rose again. He takes of the truth and life and gives to us, that we may know Him whom in the order of grace he follows. "I am with you always" is the intense reality which should have been looked for and should now of all men be received. Pentecost belongs with Christmas and Easter, and we are in the day of the Spirit. "Other foundation can no man lay than that is laid." The Holy Spirit enables us to build upon it the house which will stand, "when all that seems shall suffer shock." The central truth is the redeeming love; it is the truth of the Spirit; it is Christ Himself. There is a gracious energy which we cannot resist in the appeal of Horace Bushnell: "Set your heart like a flint against every suggestion that cheapens the blood of the dear, great Lamb, and you will as surely get the meaning of Christ crucified as that he left his life in the world." These are good words from the saintly and sainted Thayer: "The central and all-conquering truth of Christianity is personal loyalty to a personal Master — the Crucified, Risen, Reigning Christ."

III.

These are the highest themes. We are not coming to a lower plane when we further consider their relation to the builders of the city of God; for it is the good pleasure of Jehovah "to sum up all things in Christ — the things in heaven and the things upon the earth." For it is in Christ Jesus we are "created for good works." We are thus united with the Divine. What shall we call this fellowship? It is intercourse, communion, affection, a walk with God. On the one side abundance, on the other dependence; on both sides it is dependence. It is the vine and the branches in their one life of mutual service. Let me give to it an unusual name, in sound commonplace, and call it prayer, which name I give in part that I may, if possible, raise prayer to the high estate from which we have let it fall. It belongs with love, whose word is, "Ask and ye shall receive;" whose act is the asking and receiving. The ordinary conception of prayer is with truth, but is truth restricted. To ask and receive is an evident but an almost incidental part of prayer. In its reality, its spirit, it is

the conscious waiting in the presence of God while our thoughts commingle with His and we are at leisure from the world and from ourselves. There are words, petitions, and, it may be, strong crying with tears; but these are surrounded with His thoughts, and there is a sweet sense of trust and confidence. Prayer is one with discipleship, which is friendship. We pray in Christ's name, as being in His service, devoted to Him, with no interest apart from His, as the branches through which the vine bestows and accomplishes its life. The vital connection is always implied; hence it is that the promises become more distinct as the time approaches when the disciples are to be left to their work. Thus He said: "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide, that whatsoever ye shall ask the Father in My name, He may give it you." Praying and fruit-bearing are here joined in one act. Prayer is to be the first and the final resort. Some things can be done without it; there are uncovenanted mercies; but the hardest and best things call for prayer. To His baffled disciples at the foot of the mount Christ said: "This kind can come out by nothing save by prayer." It was an extreme case, needing extreme power, and that extreme power was prayer. It is not additional and assistant; it is the force itself, the last which can be disowned. It is not seeking a blessing upon our work, but seeking the work of God, and that we may be a blessing in it. It is not so much bringing God down to us as raising ourselves to Him. It is "Thy will be done," and beyond that we cannot rise. That is the desire and the habit of archangels; it is not form, but verity; not pastime, but labor; not incident, but life — the exalted effort of the soul. Simple and quiet it will be; artless as the wishes of a child. There are times which are not rare and might well be common, when the heart becomes aware of itself and we feel what St. Paul meant: "We know not how to pray as we ought." Then we cast ourselves in our extremity upon the intercession of the Spirit and the might of the Intercessor. No man has more right to be heard than Armstrong, who "spent a tenth of his busiest days in prayer;" and this was in his legacy: "Prayer is the greatest thing in the world;

it keeps us near to God. My own prayer has been most weak, wavering, inconstant; yet has been the best thing I have ever done." It was a Theologian, wise beyond his years, who thus taught his students: "There are some doctrines which are best studied on your knees." It is the right attitude for learning, and He who called us to the service we have accepted cannot withhold the wisdom which we need and seek. What delightful consultings He will grant us! In all things our God invites our confidence, ready to listen to all questions and doubtings and complaints. "Come now and let us reason together. Bring forth your strong reasons." He is patient towards our sincere simplicity until we are no longer afraid. With God what grace there is, calming the emotions, clearing the mind, settling the judgments, widening the charity, purifying the desires, enlarging the faith, that it shall not fail! We would know the truth: pray heart to heart with God and His word. We would have the more abundant life: then let us go apart with Him who is the life, and wait with Him in silence and meditation, in longing and petition. Thus shall truth and life become our own; so shall we learn to build the city.

It was more than asking which made His prayers upon the mountain, in the Paschal room by His cross, and in Gethsemane. It is enough to be alone with God; alone in prayer. Well do we know this. But is it our life? Is prayer supreme among the forces at our command? Is it a passion and a delight, whereby our life "is every way bound by gold chains about the feet of God?" One other inquiry. In our church life do we give their own place to the words of our Redeemer, "Where two or three are gathered together in My name?" What is the rank of our prayer-meeting? Is it any wonder that the celestial windows are not open? Remember that in the heaven from which we are building down the city there are golden bowls, full of incense, which are the prayers of the saints.

IV.

We are greatly advanced by reason of the truth and truths which we have received. These are to be preserved, and also transmitted. We are an elect people for the world's sake.

Not of its own growth by some occult principle of extension, and not by the ministry of angels, is the truth to be made known. By the rule of mediation truth passes from mind to mind, from lips to ears. The truth is to be taught in schools and homes, by papers and books, to be said and sung. In a special way it is to be announced in the sanctuary and sent around the earth. It is the Divine method — the way of the Spirit. The Lord has made men his messengers. Or ever the world knew He had been in it He ascended from it and left His cause and the world's life in the hands of those whom He trusted. His confidence was justified. Without withdrawing anything from the distinction bestowed upon all who have received knowledge, it is necessary to speak of those builders who are called to the public proclamation of the word of the Lord and who are known by this calling; who, by special appointment, are in the Christly succession. The most authoritative and exalted sentence of ordination was heard by men who were the earliest witnesses of the Teacher and Redeemer: "As the Father hath sent Me into the world, even so send I you." From pontiffs up there is nothing beyond this, and no forms which we devise can add to its solemnity. Even so they went forth, and have continued to go forth. We are in the stead of those who first were sent out. Many things were required of them in a work which had no near precedent. But He who is chief in the order to which our ministers belong has left this testimony: "Christ sent me not to baptize, but to preach." For baptize he would have written any word which he knew. "Go, preach," was the command. It was confirmed at the Pentecost, set forth on the Areopagus; and the centuries approve the wisdom which gave it and the faithfulness which has obeyed it. The truth has a voice, and it is the voice of a man. Thus it will be. It may be in the temple; it may be in the prison; by the wayside, or from a fisher's boat; it may be with instruments of music and imposing ceremonials, or in the plain simplicity with which an earnest man speaks to his fellow. It must be with fervor and discretion, and upon it an unmeasured reliance must be placed and no substitute must dishonor it. But what is to be preached? The truth, certainly.

The answer will be more definite if the question is more direct. What are we to preach who are called to this service, and what are the churches which call us to require and receive? I have already described the message. We are to preach the truth of the Bible and the truth in the Bible. We are to present the Redemption and the Incarnation which stand in it. We are to reveal the Holy Spirit of Truth. We are to call men into the obedience of God, into communion with Him. There are also special duties which are to be declared. If it may all be said in one word, we are to preach Christ, even Himself, and to bid men receive from Him eternal life. We minister "a divine dispensation of encouragement," to be given and taken in its completeness. The preacher will commend. He may be bidden to reprove. Often men will hear him gladly because of his pleasant words. They will hear him longer for the words which are healthful. There is beauty in truth when it is light enough for it to be seen. The deep facts of human needs, of a nature which must be renewed, of sin which must be forgiven and forsaken, of penitence which shall bring the contrite heart to the Redeemer's cross — these too are in his message, first to himself and then to others. He is to show men that they are lost, which is a word in his instructions, but not without showing them that they are found. Nor need he make mention of death, save as he brings immortality to light. The calling of the preacher is peculiar, and he allows himself to be set apart that he may fulfill it. It demands more than all his time, and he must draw upon eternity. The full measure of his prudence and energy will be required. His work may call for patience, especially with himself, and for courage. It will surely call for honesty. He is held to the facts as firmly as the captain on the deck of his ship. That which he knows he will use; he will never be permitted to declare or recite what he does not believe; nor has he leisure for this. He is under orders; yet he is not in bondage. Every truth which he is to preach has breadth with length and depth. There is room for good men to walk abreast. Truth does not insist on fixed syllables and accents and local interpretations; yet it has a sense which is definite, and a man must give to the words a reasonable mean-

ing which accords with their first presentation. He is to be upright rather than ingenious or even interesting, or even popular. If he should begin inadvertently to swerve from his integrity, the looms would start upon the tangled web. Sincerity is moral safety. He must preserve the right to alter the terms of his belief if time and thought and experience demand it; yet he must hold his belief in full vigor as if it need not to be changed. Belief is always subject to the truth, but learning and authority are to be had in reverence by him who would know the truth. It is not required that a man be feeble or fickle; he must be strong in the affirmative principle; a nerveless faith will not serve the times which call for nerve and verve. We hear of the courage of convictions. Convictions are courage, else they are opinions. John Pym said he would rather suffer for speaking the truth than that the truth should suffer for the want of his speaking. That is the preacher in the serious office he has accepted. "We are ambassadors on behalf of Christ, as though God were entreating by us." His work lies within the sphere of the Incarnation and finds there its sublimity. The thoughts of God he is to bring to the minds of men; to bring the eternal verities to those oppressed with cares; who are besieged by appeals to their visible interests, perhaps beset with borrowed questionings; to persuade them of their divinity that they may live as immortals after the power of an endless life, laying up their treasure where they will need it most. If there is anything which puts a man under bonds to be at his best, it is the mission to which the preacher has consented. He will be a man of dignity, broad-minded and sober-minded, possessed by a spirit of love and a spirit of power, constant and quiet, watchful and assured, concerned with the activities of men, but having his walk with God. In his manifold relations with men he will command respect by respecting himself and do honor to his profession by honoring it. For his sobriety and comeliness and freedom he will be esteemed. His doctrine will be adorned by his behavior, and the attractiveness of his spikenard enhanced by the alabaster which contains it. It shall be that those who touch him will take of his virtue. It is not alone what he shall do which makes up his influence,

but also what he shall lead others to do, inciting them to know their calling, awakening their honorable ambition, persuading them to the higher blessedness and to make their business a Christly service.

We wait for a moment by the sea. The resurrection is accomplished; these are close upon the last moments of the Incarnate One with His chosen friends. "Lovest thou Me?" He said, "Feed my sheep; feed my lambs." And He left His flocks with them, as He leaves them with us to-day. The sheep have been fed, many of them; sought and found and folded, many of them. All the way from that morning by Gennesaret comes the shepherd with the sheep, a lonely man; sometimes a little company of men; always so few when the flocks are so large. They find because they seek that they may save. Peter is seeking at Cesarea. Paul, who has learned to be a shepherd, is seeking from coast to coast. Then Augustine is at the court of Ethelbert. Here are Cotton and Hooker, Eliot and Shepard, choosing exile and not silence. They set up a school for shepherds, "dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." You may read it at the College gate. Now, to pass from the figure, they saw the connection between sound scholarship and sound doctrine, and we have learned it from them.

V.

We speak of the Evangel of the Incarnation. It is not a gospel remote from our daily life, with interest mostly beyond the splendid stars, to which it will transfer us when we can no longer detain ourselves upon the earth. The Holy City is not to be builded by men separate from their kind. They build too high who do not build beneath the stars. Our immediate well-being is regarded in the timeless truths. No world is more real than this, and in its place and uses it is as good a world as we shall ever have. The work of building is first in each man's heart; one is not more than ninety and nine, but the ninety and nine are but one so many times repeated. A true and exalted character is demanded of every man. There are words which

seem in danger of becoming obsolete. One of these is salvation; yet this is as good a word as it ever was. It will aid in the building if we recover this term. It is a word for immediate use, for this is the accepted time to be saved; therefore it is the accepted time for men to live as those who are saved. No one reads the New Testament without perceiving the eminent importance given to conduct. "Not he that repeateth the name, but he that doeth the will." In the portrayal of the day of judgment a place at the right hand is gained by right living; not the thing which we did but the spirit which did it is commended. The emphasis rests upon the "Unto Me;" yet the works have had their value in that they came from the Spirit and gave evidence of this. Then there is the very serious and searching word of our Lord: "If ye love Me, keep My commandments." Obedience is the test of love; indeed, the highest reach of faith would seem to be in this committal of the daily life to Christ's control. Evidently it is easier to entrust the soul to Him for eternity than to entrust our business to Him for to-day. Trusting the hereafter is less expensive and interferes less with prevailing and profitable—that is, unprofitable —usages. But it is clear that the Holy City must be brought down by men who are holy, pure, and of a ministering disposition. Now it is commonly reported that there are many things in our time which cannot be described in such terms. There are a great many good men in the world; Elijah is by no means the only one whose knees have not bowed to Baal, and it is not courteous in him to overlook the seven thousand who have not profaned their lips. But it is not to be denied that the common life is at a considerable remove from the New Testament. There is an appalling amount of clearing to be done before the city can stand squarely on the ground, but it can be done. Christian men have measureless strength when they attempt measureless things. This is no time for concealment or compromise. Malachi was right; "there is a difference between him who serves God and him who serves him not." The whole of the whole man is called for. Hugh Latimer said that his father taught him how to draw his bow; not with the arms only, as other nations did, but throwing the full weight of his body upon the string. Each man

to his bow. Good men must make the town good — all towns. There are men enough to do it when they are stubborn. There is a clashing of opinions, and there is self-distrust; but it is right to do right, and doing right is a long step toward being right. Each man can furnish one stone toward the city for the foundation of the wall, or perchance for its coping. To give himself is to give more than himself. Thus I set good conduct out of a good heart, honorable living, daily obedience, the unostentatious usefulness, high among the methods by which the city shall be builded down.

VI.

It is convenient that the place to begin is the square foot of ground upon which we stand. That spot is for each man the centre of the circle which includes the earth. "My field holds the world together." Here, then there, and so everywhere, the gospel of love and life is to be lived and taught. Goodness is to be established; there is to be peace on earth. How many years is it since peace was proclaimed at Bethlehem? Plenty is to be at every door and industry to have its recompense. Good governments are to secure order. The claim to rule rests upon the willingness to serve. Homes are to be happy, womanhood honored and childhood safe. Learning is to prevail, and virtue and the virtues to be fostered. Humanity is to possess its own, and the earnest of the future to be a present wealth. This world is to be highly esteemed and life to have its worth. Duty is to have supreme rank and righteousness and blessedness to be named together. Obedience more than wit and wisdom is to prevail, for everywhere men will fear God and keep His commandments. This is to be now, and the future the extending of the present. When? We have lacked impatience and been over-ready to wait. The student volunteers with their young courage have taught it in their words and are proving it in their actions, that in the lifetime of this generation it can be brought to pass that every man in the world shall have been told that God is his Father and the Son of God his Saviour, if he wills to have it so. It is the response of love and trust to the word out of heaven, which is to be cried over all the round

earth: "Whosoever will, let him take the water of life freely." It is like air and life and light — the "Whosoever will" of God.

Let us keep our hold on the facts with which we began. We have the coming of Christ and His life and His death and resurrection, but we must keep the proportions. Our part is to be to us as Christ's to Him; the ratio is sacred. I will not even ask if our devotion in what we term Christian missions, which are the extending of the Christian life, bears to our ability the relation which the Redemption bears to Christ's ability. He gave all. Our problem is simple. He was rich and became poor; he was worshipped by angels, and he consented to be despised and rejected of men. He loved the world and gave Himself for it. We can do that. There are those who in their measure have given themselves, and in His name. There are enough to prove that it can be done. The thought of heaven and earth has raised up among us a goodly number of saints and martyrs, by whose devotion the kingdom is to come. We have little to present to those who watch us from above which is better worth their seeing, even for their own instruction, than the noble army of our missionaries. Blessed are the results which have been achieved; yet how small are these and how small the effort in comparison with that which would have been if we had consented to match Christ's love and sacrifice with our own. We miss the equipoise; the measures and balances of Jehovah are just. One is great who lives greatly, and thus the scales are kept even at the brave level. A man can give himself, and that is all He did and all He asks. He became man that we might become men, and we are men when we are of our full stature, as He was. The intent of the Incarnation is the world redeemed; the world aware that it is redeemed, with all its voices praising God. Who is not appalled when he thinks of the infinite meaning of the Redemption and then looks upon the world after so long a time? Is there yet space wherein the balance can be restored? What a world it should be already, and yet shall be! He said, and shall He not do it? Has He begun and shall He not finish? It is not the times we have to reckon with, but God.

They say that these are happier days than those which have

gone. Who shall judge but those who have known both? The days were not devoid of joy which seem to us narrow and impoverished. I do not rehearse the pleasures of the years which are no more; yet think with what delight the men and women and brighter youth of the elder days repeated in hymn and anthem the resounding sentences — is it possible we have bartered them away for duller minstrelsy: "The earth shall be full of the knowledge of Jehovah as the waters cover the sea." "He shall have dominion from sea to sea, and from the river unto the ends of the earth." No man can be always sad who can sing the hope of the world. In these certainties they were strong, so that they subdued kingdoms and even made a kingdom. Their prayers went with their ships. Like their Lord, they called on the men of the sea, without whom there was no going forth. And the sailor, the one indispensable man, answered as he always will, even as the skippers of Leith brought the New Testament from the Netherlands. The sailor — you may refuse to count him when you arrange your beneficence, but when you call him he will come. Long ago men knew that God would not forsake the work of His own hands. But when shall it be — the coming of the King? "It is not for you to know times or seasons which the Father hath set within His own authority, but ye shall receive power;" and we have. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City." The dawning of the day which we have made to linger can even now be seen through the disappearing night; "the new, near day which shall be builded out of heaven."

VII.

While the whole world is in our prayers and purposes, our hearts, unrestrained, brood with devotion over our own country. We can do nothing better in other lands than to do our duty here, while we shall the better do our duty here when our desires encircle the globe and rest on every continent and on the fields of coral in the seas. We have a past long enough for precedent, not long enough for legend. Our way is plain,

far as we can look. It was before our founders landed on our coast that they set their hands to the declaration of their will. "In the name of God, Amen." A poor, common-looking ship she was which brought them on their longsome voyage, but she carried the life-spark of the nation. It must needs come in a ship. They confirmed their allegiance when, having dried their clothes and rubbed up their muskets, they kept the sunshiny Sabbath on Clark's Island, and this only because of the commandment which came with them. Then came other men in other ships, saying: "It will be a service to the Church, of great consequence, to carry the gospel into those parts of the world." They had heard a voice saying, "I am tired of kings; lo I uncover the land which I hid of old time in the west." They believed in predestination and predestinated themselves. Their hamlets became colonies and in due time the republic. They were in advance; the sign is in their being here; and for another, there has not been a slave born in Massachusetts since 1641; and for enlargement, "the sun does not set upon Alaska until it has risen upon Maine." Even we are living early in our national life, and there is reason to feel that the most difficult part of this enterprise is before us. We must keep on as they started. Experience is instructive and outranks experiment. We must hearken to the voices behind us and the voice before us other than our own. Echoes are interesting but they are not profitable. Above all is God; God with men; the church; the Bible; the Sabbath day; the home; the school, to teach manhood and train freemen to be citizens of a free state; fashioned of all nations, all languages, all religions and irreligions, all literatures and none, all histories and traditions, all ambitions and none; whose variegated banners are to be woven into the one flag which in all the tumult of the day and the silence of the night is "still there," with its stars against the sky. Think; this is the first republic of its sort which the world has seen; and this is the only land where it could have place. Out of many nations one state! How shall it be completed? By men; by pure governments in the hands of pure men, with constitutions and statutes and legislation framed under the commandments and the Sermon on the Mount. For

every man are the two laws, and the second is like unto the first. We see no peril from without and we have proved our strength within; yet we are not secure; we are not one. There is strife of classes and sections, industry against industry, interest against interest; in one phrase, things against things. With all our painful effort we have no invented remedy for the evils which we confess. Moralists and economists ring the changes on old terms and invent new ones, and leave us where they find us. We must return. This is Christ's work; for this He came and for this He gave His life. He left the commandments. One brings us to God; one holds us with men. Our condition was anticipated. Our Lord provided for it when He added the second commandment. Moses had given the same rule to the nation which he was shaping. It was before that, for it is the common law where Gabriel and Michael are chief citizens. It is expanded in the precepts of the New Testament; it has the supreme sanction; upon this hang all duties and hopes. Let it be observed that this is in its favor, that it has not failed. We have not been good enough to give it complete range. Even here, while we confess its beauty, we are not persuaded that it is practicable in a naughty world. Yet would it not be possible for us who are assembled here to do something on a modest and timorous scale? We could give it place in our personal affairs and make proof of it. Let it be in the united heart first; then in our neighborhood, in our store and factory, in our church, and even among our churches, and through our villages and on their outskirts. It might find expression in our seven national societies and through our prudent benevolences. The influence would be small for many a day, which would be in its favor, inasmuch as the kingdom of heaven is like the mustard seed, which also is small, and the leaven, whose manner escapes observation. This cannot be impossible if it ought to be done. Who shall measure the strength of a man's will or the will of a church which prays? We might signalize this mustering of men who, before the going down of the sun, will renew their oath of obedience in the sacrament of saving love. If we would be great enough to pledge ourselves in remembrance of Him who, young in years

but old in wisdom, in the calmness of hope, marked out the way of our creditable safety and covered it with bleeding feet. If we would covenant with Him to do as He bids us in His name, and so far as God shall give us grace, the good our churches have done would have this increase. We look from the centre where we are waiting, and the former word of promise comes to us, viewless in the air: "All the land which thou seest, to thee will I give it, and to thy seed forever." It is ours that upon it we may build the city. The West is ours, vast, vigorous, rich in men and in all treasure, loyal and daring, with inarticulate promises of grandeur, the meeting-place of the nations; which could easily become Babel, and will not; for the descending city has already reached it. Here is the waiting ground, undergirded with rock. There are no more skillful workmen than those who in these expanding cities and beyond them are lifting up their arms and fastening their fingers in the crevices of the foundation stone. Our brothers they are, citizens, statesmen, seers and sages, and prophets who work out their own predictions. There is an exceeding majesty about the work and the workmen where they are banded in communities or sparsely sprinkled out towards the border by the sea. The name is accounted humble of those who are among the hills and within them — men and women — and without upon the lowly plains. In our Valhalla and the hall of fame, Home Missionary will hold illustrious place, when many a prouder title has crumbled with the stone where it was graven. *Qui autem docti fuerint fulgebunt*, — They that be wise shall shine with the brightness of the firmament — *in perpetuas eternitates.* Scant time have they for theories and inventions and contentions; their faith is thorough. When friends fail and churches forget and reluctant barrels roll slowly upon the humility of their necessity, they bind the girdle more tightly about them and challenge their chance before it has fled. One thing they know, and that is an education. One thing they do, and that is a life. They have no cathedrals, but at this date meeting-houses are better. The school in the hills has the same alphabet as the university, and a purpose which is not inferior. The College has the same veritas in its seal if not upon

it, and scholars walk in academic forests. We are beginning wisely but not too well. Already surprises confront us; the return of our investments appears in money and men and all good. It is the old way and will. When the curious child asks what became of the Mayflower, tell him that she is to be found, slightly remodeled, on the distant lakes and rivers.

We are rich in our Southland, today grieved and perplexed. Fair and strong it is, whose men were at the making of the nation, whose sons share our destiny. It is of our country, doubly ours, and to the end, waiting to be completed. What shall be done? The work of forbearance, sympathy, brotherhood. Consider and be considerate; make laws and sentiment with kindly carefulness. Trust time and good men and the plowshare and the pruning hook. Repeat the commandments and keep them. Down into the strife and fear the Christ must come and walk among men and suffer with them and help where help is needed. No man learned the secret sooner than he who fought for it, wrought for it, gave his life for it — "the chief of the Christlike school?" Scatter Hamptons and Tuskegees where there is room for them, with the spelling-book, the spade, the needle, the Bible and the preacher. Take up in earnest the task we are now playing with and let patience and peace have their perfect work. It is all our country, great in resources we call material; and they are material, for there is a security in wealth and its works while they are in subjection to men. A nation's life consisteth not in things, yet must the nation have both upper and nether springs. The city of God needs both heaven and earth. Men who are worthy to live in it must bring the city down. He whom Christ appoints is by him renovated and equipped, and he has great allies. He is in friendship with the Incarnate who redeemed the world; he is in the keeping of the Holy Ghost, who is the presence and power of God. His work shall be established upon him, and till then he will not give his eyelids sleep, nor shall his sword rest in his hand. Let it be known that we hold the land and the world in trust; the confidence reposed in us should keep us true. We are in a noble line with a proud lineage. We have a right to be heroic, for we come of a good stock.

"You, good yeomen,
Whose limbs were made in England, show us here
The mettle of your pasture."

We who are in this house are constrained to acknowledge that we stand in a peculiar relation to a country whose beginning was in a Congregational church. In this fact we are entitled to a well-balanced pride, which shall be a vigorous incentive. In this, and in the likeness between the order of these churches and the government of the nation, the sibness of church and state, there is that which should make us steadfast in our allegiance to our apostolic, Puritan, republican constitution and manner of life. Our broad, historic name should hold as with a spell those who are born into it. We owe something to our ancestors, and it is distinction to work and worship under their name. From the earliest hours on the New England coast these churches and their ministers have served the country, where they have had their liberty; and in peace and in war have striven for all which makes for the common good. We have no rivalries with other houses and make no contrasts. Under other names later comers to the land are doing like things; none have done better or so long. As we look upon the lengthening record of that which has been designed and accomplished, and teach the children the names and deeds of our heroes and the honors and duties which they have inherited, it should be with a complacency whose elation is not concealed. As concerns the land, "we are ancients of the earth while in the morning of the times." We have to be glad and rejoice in her;

"She that lifts up the manhood of the poor,
She of the open soul and open door,
With room about her hearth for all mankind."

Again let us regard the proportions. The Incarnation and Redemption were for the city of God upon the earth, upon all lands and this land. In this fact and force we are to build; from these, in their supernal sublimity and their surpassing beauty, we must derive our conception of that which is to be.

Who will hasten its coming, and looking up bring it down? The plan is in our hands. Let no man disturb its lines or distort its angles. The builder and maker is God, and men work with him. It shall come to pass that on this ground, where our churches stand, men shall dwell within the jeweled walls. It is more than vision; it is the word of the first and the last. The Alpha and the Omega bids us hear and tell it unto the churches. The end must be in keeping with that which was in the beginning; it will be. I must say it slowly, looking down the years; and I pray you, give me your assent. I believe that in all the earth which shall be when its redemption is complete there will be nothing fairer than this republic, perfected and builded down out of heaven. "I will set thy stones in fair colors and lay thy foundations with sapphires."

"Oh beautiful my country! ours once more;
Smoothing thy gold of war-disheveled hair
O'er such sweet brows as never other wore.

"Bow down, dear land, for thou hast found release!
Thy God in these distempered days
Hath taught thee the sure wisdom of His ways.
Bow down in prayer and praise."

THE SUPREME NEED OF THE CHURCHES.

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When I study our church life, I see the need of some definite restatement of essential truths and of strong conviction regarding their saving influence. I see the need of some readjustment of our polity, which shall leave the local churches as independent as my fingers in all that belongs to the life of each one, but shall unite them into a hand of effective fellowship for common service. I see the need of a deeper consecration of our means to meet the enlarging demands of our benevolent work. I see the need of a genuine passion for souls that shall kindle, not a perfunctory nor a hysterical, but a true evangelism in all our churches. I see the need of a deeper spiritual life genuinely related to the needs and the methods of modern times. And in what I say this morning, I do not for a moment ignore nor minimize any of these needs. But I believe the supreme need to be the wisdom, the courage and the conscience to make thorough application of the social principles of the Gospel to the conditions of every-day life.

I am aware that this subject has a definite place upon the program of the Council when it will be discussed later by more competent speakers, but asked to speak on what seems to me the supreme need of modern church life, I wish to say a few plain words about it now.

Both the Old Testament and New Testament churches began their work by making a brave attempt to realize the love of God in a reorganization of their industrial life. The Hebrew Church, in so far as it came to have a place of worship and a system of ordinances, began with the deliverance of the children of Israel from the slavery of Egypt. Out of the bush which burned with fire, the founder of that church heard the divine voice speaking mainly of the social needs of the people. "I have seen the affliction of my people Israel; I have heard their cry by reason of their taskmasters; I know their sorrows. And

Minutes, p. 534.

I am come to deliver them; come now therefore; I will send thee unto Pharaoh that thou mayest bring them out."

The whole background of the political and moral unfolding of the Hebrew race lay in that industrial deliverance and reorganization of their associated life. The supreme motive on which obedience to the Ten Commandments was urged, was that sociological fact, "I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me." And all through the years of their unfolding history, their poets and prophets were constantly stimulating the people to moral obedience and to spiritual aspiration by the memory of that industrial deliverance wrought on their behalf in the land of Egypt.

And the beginning of the second church, the Christian church, was like unto it, "It came to pass in those days that they were all filled with the Holy Ghost." They began to speak with other tongues and to act with other motives than those of self-interest. They held their possessions in trust for the common good, parting them as every man had need and there was none among them that lacked.

It does not diminish the significance of this social movement in the early Church, to say that unlike certain modern schemes it was a voluntary communism; or that it was tried in a small community of high-minded people, all filled with the Spirit; or that they wrought in a simple rather than an intricate, industrial organization. It does not discredit it to say that it was done in the expectation that the whole regime would soon be terminated by the return of Christ or that it does not seem to have been a financial success. All this I steadfastly believe. But however different the conditions of their life from our own, and whatever may have been their lack of economic wisdom, this brave attempt of theirs does make plain the fact that people filled with the Holy Ghost regard it as imperative that they should strive to make their industrial relations, their use of property and their attitude toward the less capable members of society, a direct expression of the will of God and of the Spirit of Christ. Both the Jewish and Christian churches at the very outset esteemed the thorough application of the social principles

in the Divine message they received, a primary and fundamental duty.

I believe we touch here what is the supreme need of the church now if it is to be the highest agent of the divine will in the establishment of that kingdom which is to include and consecrate all these common interests. People to-day cannot run away from injustice and oppression as the Israelites did — there is no Canaan for them to go to; they must have it out with Pharaoh right here. They cannot separate themselves into small communities, after the fashion of Shakers and Ruskinites, to practice communism. This is simply impossible for the many and those who go, only leave the rest of us to fight the battle without them. We cannot in anywise take the wings of a dove and fly away to be at rest; we can only pray that the Spirit, which is like a dove, shall come upon us in the very thick of these domestic and social, industrial and political problems, teaching us consideration for one another's interests and guiding us in those courses of action which make for the realization of the kingdom of God on earth. And the readiness of the churches to serve as moral leaders in this high undertaking, I believe to be their supreme need to-day.

I regard this as of primary importance for three reasons. First, it is demanded if we are to make religion widely effective among all classes of men, thus promoting a genuine revival of interest and of power.

There are movements of thought now and then which may be called glacial, not by reason of any chill but because they are irresistible and because they leave their mark upon the face of the whole region they traverse. At such a time the church will not reach its highest efficiency by acting in utter independence of such movements,— in so far as they embody wholesome elements it must act with them. Now the social interest which occupies so large a part of the world's mind to-day, and the social sympathy which has such a hold upon its heart, and the social energy which absorbs so much of the strength of its right arm, constitute exactly such a movement. The mood of the hour is one of fraternal sympathy and it behooves us to harness these warm, strong, widely diffused feelings to useful lines of effort

and to genuine spiritual aspiration. If we are to make religion widely effective in these days, we must utilize and sanctify this absorbing interest.

Every great revival has had some one dominant idea which in its essence embodied a demand for personal righteousness. In the Great Awakening under Jonathan Edwards, it was divine sovereignty, God is King. "Thou shalt worship the Lord thy God and Him only shalt thou serve." In the revival under John Wesley, it was human freedom. Men can vote in the great election. "Whosoever will may come." In the revival under Charles G. Finney, it was personal responsibility. Men make or mar their own destinies. "The soul that sinneth it shall die; but he that doeth that which is lawful and right shall save his soul alive." In the revival under Dwight L. Moody, it was the Divine mercy. There is Infinite Compassion for all our moral failure. "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on him should not perish but have everlasting life." In the next great revival which will quicken the country into a new religious life, I believe the dominant note will be social responsibility. "We are all members one of another." "One is our Master even Christ, and all we are brethren." And that revival will embody the strongest demand for righteousness the world has ever felt — it will lay hold upon that great word of Christ, "For their sakes, I consecrate myself."

As a matter of fact, can you fellow pastors kindle the interest of your people to any considerable extent, can you make your church life aggressive, can you deeply arouse your own hearts, except as your efforts have steadily in view something wider than individual peace and paradise? I find it hard to stir the individual himself or to stimulate the efforts of others on his behalf when it is largely a question of personal security, either present or eternal. But let the larger note come in, which Jesus struck at the opening of his ministry, "Repent for the kingdom of heaven is at hand,"— about face, for a better order awaits realization through the efforts of renewed men; let the modern herald cry, "The Spirit of the Lord is upon me because he hath anointed me to preach good tidings to the poor, he hath sent

me to bind up the broken-hearted, to preach deliverance to the captives and to set at liberty them that are bruised;" let that larger note come in and there is a kindling of interest!

We are sent out to be fishers of men. But when we use the methods which lay the sole or the main emphasis upon individual regeneration, leaving social problems to be worked out sometime, quite apart from the inspiration and guidance of the Christian Church, I think you will bear me witness that in these days we do not land the fish to any considerable extent, and in certain classes of society we do not land them at all.

It is easy to lay the blame on others. It is easy to say that these methods have been owned and blessed of God; that they worked once and would work now if it were not for the hard and uncircumcised hearts of these twentieth century fish. But such an excuse never satisfies the heart of a man hungry to win men to Christ.

We are sometimes reproached with the fact that while Peter converted three thousand men with one sermon, it now takes, according to the painful statements of the Year Book, almost three thousand sermons to convert one man. It is a trite criticism. But where in God's world has any minister in the last ten years ever preached to any congregation that had in it three thousand unconverted men? Dwight L. Moody and G. Campbell Morgan and B. Fay Mills — of blessed memory — all found that when they spoke in the largest halls and churches to be had, these places were filled with the professing Christians. The unconverted people were not there to any appreciable extent. And if the Christians had all stayed away, the evangelists felt no assurance that those who were not Christians would have filled the seats.

But there are gatherings in all our large cities where three thousand men who are not professing Christians do come together, and their meeting is for the consideration of problems which bear vitally on moral and spiritual life. When I see such an assembly, I always have the feeling that as fishers of men, we ought to be able to approach that stream of modern life, which runs bank-full and swift, with such tackle and such bait, with such sympathetic knowledge of those interests and such

ability to speak the language in which they were born, that we too could take those men to the honor and glory of Christ. And I believe the willingness and the ability to do that is a supreme need if we are to make religion more widely effective through a genuine revival.

In the second place, the application of the social principles of the Gospel is demanded because the pathway to spiritual life, for great masses of people, is blocked for lack of it. It was a sombre word which the author of Exodus uttered at one point in his story. "The Egyptians made the children of Israel to serve with rigor and they made their lives bitter with hard bondage. And the Israelites hearkened not unto Moses for anguish of spirit." The appeal of the prophet who came to guide them into the land of promise and into a higher life, fell unheeded because they were in no condition to respond. The good seed fell by the wayside. The utter physical exhaustion, the dull sodden nature which years of cheerless toil had induced, the lack of zest for any but the coarser gratifications of the flesh which brought the relaxation they craved, the want of outlook or prospect, all made the task of producing spiritual values in that generation well-nigh hopeless. As a matter of fact all the men of that generation but two, died in the wilderness of doubt and disobedience, "they hearkened not unto Moses for anguish of spirit and for cruel bondage."

And all that is not by any means ancient history! It is a just characterization of whole sections of our modern work-a-day world. I find it hard oftentimes to appeal to some working man to become a Christian and to think upon high and holy themes, when I see the house he lives in, the mill he works in, the streets his children play in and the atmosphere they all move in! It looks to me as if it would take something a shade stronger than John Calvin's "Irresistible Grace" to enable such a man to respond with eagerness to the call of the Spirit.

When Charles B. Spahr of the "Outlook" went to investigate the condition of "America's Working Classes" he found in the cotton mills, both of New England and of the South, hundreds of children, some of them under thirteen, though that was

against the law in certain states, working amid the roar of loom and spinner, ten and even twelve hours a day, breathing cotton waste and factory dust until they were sapped of all hope and cheer. When Sunday came they too hearkened not to the call of the higher life, for anguish of spirit and for cruel bondage! He noticed also that in certain mills there seemed to be no men more than forty-five years old. He remarked upon this fact for the mills had been in operation many years and there would naturally have been a percentage of older operatives. He was promptly told that the strain was so severe, men were worn out before they were forty-five. They were no longer able to keep the pace and so were thrown aside. They then had to seek other employment, not easy to obtain for a broken man at forty-five unused to any labor but that of the mill, or else they had to send their wives, usually a trifle younger and with nimbler feminine fingers, to work in the mill while the husbands with a sullen feeling that they had been discredited as men, busied themselves with the housework, cooking, washing, mending, bringing the lunch to the wives and children who were now the breadwinners of the family.

This is what he saw with his eyes and handled with his hands and felt in his own indignant Christian heart! The spiritual tragedy of it stands out naked and ugly! With these thousands of weary, beaten and baffled men and women in mind, it seems like a cruel joke when we get together sometimes and read fancy little papers on, "How to Reach the Masses;" and decide perhaps that it can be done with more music, or more advertising, or more handshaking at the door. They hearkened not to the prophet for anguish of spirit and for cruel bondage! The application of Christian principles to social conditions is clearly demanded because the pathway to spiritual life is blocked for thousands of our fellows for lack of it.

Some reformers, I know, ignore these spiritual values and seek to make it a mere brute struggle for material advantage. They talk as if the wage-earner were only a superior kind of cab horse, intent solely on shorter hours, better barns and more oats. All such agitation is foredoomed to failure for lack of moral energy to carry it on and up. The movement that is to

bring relief is not born of blood nor of the will of the flesh, but of God.

The question goes far deeper than any mere matter of hours and wages — it is a question of spiritual life or death. When God spoke to that class which was responsible for unjust conditions in Egypt, it was no mere remonstrance over the fact that the Israelites were not receiving an equitable share of what they produced. His word to Pharaoh was, "Let my people go, that they may serve Me" — that they may live human lives, that they may realize the privileges which belong to normal existence! The very heart of the social problem is contained in that word of the Lord to Pharaoh. The divine sympathy is there — "my people!" Not a horde of nameless slaves, not so mnny thousand factory "hands," not the "wage-earning class" of some chilly economist, but "my people!" The divine purpose for them all is there — "that they may serve Me," for it lies within the gracious purpose of God that every life born into the world shall grow tall and straight by the consecration of its powers to his service. And the divine demand for adequate opportunity is also there — "let my people go"; release them from conditions which defeat their spiritual growth! In all the earnest appeals of poet and prophet, of writer and reformer in modern times, I find no message to social conditions which bears upon its face more clearly the divine credential than that word of the Lord to Pharaoh, "Let my people go that they may serve Me!" Therefore because the spiritual unfolding of many is blocked by the conditions under which they live, this thorough application of the social principles of the Gospel is a primary duty.

And finally, it is demanded because that deeper spiritual life which the church craves for itself can be best realized through such social service. Spiritual life is knowing and enjoying the presence of the Spirit of God within the heart. There are more ways than one of gaining this. There are differences of administration for different periods but the same Spirit. The dominant mood of this present time indicates, I believe, that the most direct pathway to spirituality lies through rightly ordered social service.

We would all agree no doubt that the three main manifestations which God has made of himself are these: He revealed Himself in the world He made — this is the work of God. He revealed himself in literature,— in our Bible we have what is called distinctively, the word of God. He revealed Himself in a personal life, and we have in Jesus of Nazareth, the Son of God. And to-day He is revealing himself in the associated life of men — there will come at last the kingdom or the household of God, as the fourth great manifestation. The Work of God, the Word of God, the Son of God, and the Household of God — through these we are to see the material, the literary, the personal and the corporate expressions of the life of God in the world.

Now if the mind of the Spirit is in anywise reflected in the dominant interest of great numbers of clearheaded, purehearted people at the present time, we may believe that while we are to gratefully accept and utilize all that God has shown us of himself in his work and in his word and in his Son, with the strength thus gained we are to press forward to the fuller realization of his presence and power among us in the establishment of His kingdom. We are to find and know Him, we are to love and serve him, in the gaining of that better order which is to stand as the fairest expression of His will the world has ever seen — men organized and acting together in the spirit of Christ! It will be the realization of that great prayer in Gethsemane, "that they should all be one in the spirit of mutual consideration and helpfulness, even as He and the Father are One." And thus, to wisely and faithfully serve the interests of that coming kingdom is to know God in a deeper spiritual life.

The prophet of old sounded this same note. You will recall Jeremiah's word — "He judged the cause of the poor and needy; then it was well with him. Was not this to know me, saith the Lord?" Social effort is here approved as the straight road into knowing God — knowing him not by the intellectual mastery of his attributes but by sharing in his power and wisdom and love through useful service. Social effort ought to be so outlined by the teachers of religion and so entered upon by the followers of Christ that it will be no gross fight for

material advantage, no mere temporary relief of pressing want, but rather the religion of the One who said "Inasmuch as ye do it unto the least of these," rising into larger reality in the every-day life of the world. Judge the cause of the poor and needy and it will be well with you, for thus you will know the Lord whose tender interest is around and within them all!

The best men to-day are not trying to gain that deeper experience of the divine life by mystical contemplation of the wounds of Christ until like the saint of old they have red spots in their hands, nor by endless striving for exact and final statements in dogma, nor by painstaking attention to minute details of ritual and polity, nor by fiery struggles for personal peace and safety! They are rather seeking the deeper realization of the presence of God through these activities which have to do with making good the claim, "We are all members one of another," thus coming into deeper fellowship with the Father of the Household.

If we should allow the Trade Union to absorb the main part of the social energy of the community and the Lodge to absorb the main part of its social sympathy, we should lose the whole divine treasure hidden in that fertile field. But if, on the other hand, we can recognize the presence of that social interest, which knocks at the door of the school and the magazine, the senate chamber and the church, as a divine presence; if we can hear its voice and interpret it aright; and if still further, we can open the door admitting it to our fellowship and indicating our readiness to go with it on errands of useful service, then we shall indeed sup with Him and He with us, in a fuller realization of the kingdom of God on earth!

THE SUPREME NEED OF THE CHURCHES.

BY PROF. JOHN WINTHROP PLATNER, ANDOVER, MASS.

The supreme need of the churches can be discovered and set forth only if we first understand what is meant by the phrase. It is impossible to answer the question in general terms. For example, it is not enough to say that the churches need the guidance of the Holy Spirit, or the faithful preaching of the Gospel, or an educated ministry, or a more loyal membership, because, while these things may all be true, yet they might be urged with equal force at every other period of the church's history. Therefore to urge them now would be to speak the truth, but not to speak it beneficially or cogently. The *supreme* need of the churches is the need of *to-day*, the need which, if it is not recognized and met now, never will be met at all, for the critical moment will presently have passed away forever.

Our first question then is this, Are we to-day standing face to face with a vital problem? I think we are. The problem arises from a wide-spread indifference to the message which our churches are called to deliver. In the midst of such a gather ing as this, where interest in the affairs of the kingdom is running high, it may be difficult to appreciate the force of such a statement, but a very short excursion into the busy marts of trade or the centres of social life will convince the most skeptical of its substantial truth. The modern man is too often wholly indifferent to religion.

Now this condition of things is new. Christianity has never before stood quite in the position of the laborers in the marketplace, idle because no man would hire them. In the long course of her history the church of Christ has met and vanquished many a foe. She has faced hostility in almost every conceivable form,— the hostility of ancient Rome with its military power and its philosophy; the hostility of pagan Europe with all the force of its rude barbarism; the hostility and taunts of an aggressive skepticism; and the hostility of rival religious

Minutes, p. 534.

systems on many a missionary battlefield. So too it has been with internal conflicts; whether caused by ecclesiasticism and hierarchical usurpation, or by dogmatism and protestant intolerance. These forms of opposition, and many others, true Christianity has faced and overcome. But the present situation is novel. Christianity has yet to learn how to deal with polite indifference. Modern cultivated society is, to be sure, at times sarcastic, and at other times inclined to rebuke, but oftener still merely silent. An English prelate was once complimented for his wit, whereupon a famous radical satirically remarked, "If I were paid what a bishop is paid for doing what a bishop does, I should feel abundant cause for cheerfulness at the credulity of my countrymen." An American college professor once prophesied thus of the church, "If she will be satisfied with performing philanthropic work, she may live; but if she attempts to perpetuate the idea of worship, her doom is sealed." But far more serious than any sarcasm or rebuke which can be uttered, is the policy of silence. The prevalent indifference to religion does not even take the trouble to scoff. And this quiet, often perfectly courteous tolerance,— as of some pitiable delusion or childish weakness, betokens a state of the public mind which demands our most serious attention. How is it possible that there should be so little apparent consciousness of spiritual need, so little demand for religious ministration, so infrequent a repetition of the Psalmist's cry, "My soul thirsteth for God, for the living God!" In view of this strange apathy, what shall be done?

Brethren, we need a new Schleiermacher to commend Christianity to the cultivated classes who despise it. As in the age of the German enlightenment the great philosopher-preacher struck a note so clear and vibrant that even the Romanticists perforce gave heed, so in our age, when unexampled material prosperity and an accumulation of wealth beyond the dreams of avarice have at once satiated the senses of the body and dulled those of the soul, do we sorely need another voice like his. Oh, for a prophet of the spiritual verities,— a man equipped with the cogency of reason and the alluring charm of love, who shall awaken others from their slumber of indifference, recall

their minds from absorption in what is seen and temporal, and spread before them the enthralling vision of things unseen and eternal! Whence shall the new Schleiermacher arise?

To dispel the reigning indifference is, I believe, the duty with which we are standing face to face to-day. And now for the means of discharging it. I rejoice in the message of social obligation, proclaimed so eloquently in our hearing by the last speaker, a message, which, I am sure, has taken a deep hold upon all our hearts, Society unquestionably demands the application of every uplifting and purifying influence which the church can direct upon it. Class must be led to live in harmony with class, employer with employed. Co-operation must replace antagonism. The conditions of daily existence must be rendered tolerable for the poor. Our fellow creatures must be enabled to live like men, not like brutes. But how is all this to be brought about? I seem to feel the need of some more definite answer to the question than has yet been given, and I find myself wondering whether our aim is always true, whether our efforts are always those which are most needed, or whether, on the other hand, we do not at times wholly miss the mark.

The supreme need of the churches to-day is *precision of aim.*

We nave forgotten some elementary truths. We need to remind ourselves that for the church to attempt what other agencies can do as well is at least superfluous, and that to attempt what other agencies can do better is waste. We live in an age when economy of effort is everywhere essential to success. And we ought certainly to have learned that economy consists not so much in sparing expense as in the perfect adaptation of means to ends. In this regard religion has something to learn from the modern industrial organization, wherein uncertainty of aim is not for a moment tolerated. When we look about among the churches we find evidence of effort enough, no doubt, the expenditure of vast energies, an activity amounting at times almost to nervousness, but comparatively meagre results. I strongly suspect that the reason for this lies in uncertainty on our part as to just what we are trying to accomplish,

a lack of clear vision both backward, into the essential nature of the Gospel, and forward into the work of to-day.

Probably this uncertainty may have some degree of justification in the fact that our age is one of reconstruction. The dust of many a ruined fabric and the mists arising from many an effervescent system hang dark over our minds. Critical light upon the history of our faith, the discovery of mutations of opinion on sacred themes, the general acceptance of the theory of evolution as a working hypothesis in history, with its implications for the development of Christian doctrine, the shifting of emphasis in our pulpits from conversions to nurture, from subjective experience to objective effort, from thought of self to thoughts of others,—all these influences and many more that might be mentioned, have left multitudes of Christians in doubt as to what is truth and what is duty. Clearer thinking is imperatively demanded if the church would regain the consciousness of her high and holy mission, and the ability to fulfil it.

The Church has always believed herself to possess what no other institution in the world possesses, the secret of power whereby alone society can be regenerated. Her method of accomplishing her end has been to bring that power to bear upon individual members of society. This view of her task, in the periods of her highest efficiency, the church has firmly maintained, but this, through some perversity of fate, she has of late in large measure ceased to maintain. How often do we behold the spectacle of a church, equipped with every modern device for attracting the attention and enlisting the sympathies of men, yet engrossed in what are only preliminary operations, if indeed they are even that, while the deep underlying need of the world is left unsatisfied and even unperceived. Brethren, I say it in all earnestness, you may cleanse every filthy tenement, elevate the surroundings of every laborer, secure for him shorter working hours and more humane conditions of employment; you may introduce enjoyments into the dull routine of his life, supply him with club rooms and social opportunities in wide variety; but have you *saved* him? Have you given him

the whole, or even the chief part, of what Christianity was meant to give?

How, after all, are we to secure even these external benefits, to which I have alluded, desirable as they no doubt are, so long as the employers of labor, the officers of corporations and the stock-holders, to whom at last the responsibility comes back, are so largely indifferent to the only sanctions upon which social duty can permanently be founded? Considerations of utility may for a time operate for the benefit of the laborer, but these are not enough to ensure his permanent welfare. The men who stand in positions of authority may be assumed to know what duty dictates, but the problem remains, how to make them disposed to obey duty's voice. I agree most heartily with one of the speakers yesterday, who denied that there is any such general ignorance of what is right as we often mistakenly suppose, although there is a vast indisposition to *do* what is right. Mere information concerning duty never yet saved a man from selfishness and sin. What is needed is an adequate motive, some impelling power which shall prove irresistible, if we would cause righteousness and the will of God to prevail. Sooner or later a just discrimination must lead our churches to inquire anew where the secret of the Gospel's power really resides. They will then apply the method of elimination to the whole circle of their activities, learn which among them is alone indispensable, abandon all effort to do what other agencies can do as well or better, and concentrate their energies upon the accomplishment of what no other agency can do at all. They will once more endeavor to apply the Gospel to the hearts of men, touching and changing the springs of action, out of which are the issues of life.

Christianity's inestimable possession is the Gospel. Jesus Christ himself never wearied of applying it in the way which our hesitant age is wont to describe as individualistic. But how else, may I ask, can the Gospel be applied? What is meant by "social salvation?" Do men move in flocks, like sheep? According to the Gospel, a man is better than a sheep, and he is better, I suppose, not principally because he is stronger, but because he is different, because he is endowed with per-

sonality. You may care for sheep in flocks, but you must save men one at a time.

Let us cease to confound the end with the means, in our attempts at Christian service. By all means let us keep steadily in view the goal of our endeavors, a redeemed society which shall be in deed and in truth the kingdom of God on earth, but let us also never forget the way to reach our goal, the simple, tried and tested Christian pathway. You may call this conservatism if you will,—the name matters little. But it matters very much whether our churches seek to accomplish their mission by true or false methods, by sound or fallacious modes of appeal, by direct or subverted lines of action. The church's distinctive and peculiar mission is to apply the Gospel to human life as Christ applied it. And when our churches return to this task in simplicity and earnestness, when once more a clear perception of their privilege is granted to them, then we shall behold a spiritual awakening so unmistakable as to leave no room for doubt or surprise at the suggestion that it is already with us. None shall say, Lo, here! or Lo, there! for the movement of the Spirit will be felt in every heart, leading us out to do the will of God. The genuine Christian motive-power, present and acting in the might of omnipotence, will have ushered in the new Pentecost.

THE ESSENTIAL ELEMENTS OF A TRUE REVIVAL.

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Let us at once waive all questions as to the use of the term Revival. Of course it is better to be awake than to need to be awakened; and the ideal is a Church so alive that there is no place for its reviving.

But unfortunately that ideal is as yet unattained. We are all concerned with the one question, how we as individuals, as churches, as the Christian community, can attain, whether by the permanent indwelling of the Holy Spirit, or by periodic renewal, or in such way as God wills, to that freshness of Christian life, that will make us the open channels of the Divine Grace.

The time is short, and I will limit myself to three suggestions.

The first essential to this much to be desired condition is *A Prophetic Ministry.*

The late Dr. James Martineau in a letter written in advanced life says "I often wonder how it is that we ministers, who represent and wield the most blending and unifying power in the world — the Religion of Universal Love, have always been, and still are distinguished from other men, not by a more Catholic spirit, and versatile sympathies, but on the contrary, by an intenser party zeal, and a narrower intolerance of involuntary difference." Here is the first essential fact, that we ministers are set to represent and wield the most vital power in the world — the Religion of Jesus Christ; and the sad comment upon it is, that we fall very far short in our task. There can be no revival in the community that does not begin, or quickly find its opportunity in the ministers.

That responsibility cannot be shifted. The life of the flock is in the hands of the shepherd; that figure of the shepherd and the sheep is the divinely authorized one both in the old Testament and in the New. A shiftless shepherd means starved sheep.

Minutes, p. 534.

Put new life in the shepherd, and the flock will quickly respond.

Now the moment we begin to discuss the position and the function of the Christian minister we find that we are discussing simply the function of the prophet. The prophet appears early in the history of Redemption aud is the characteristic man through it all. He was the elect man, the man chosen of God to be His spokesman and representative. He was the man who saw; he had a vision which others had not. He was able to see into the heart of existing conditions and also into tbe methods and plans of the Lord. He was therefore the man who gave character to the nation's life. When false prophets arose, or when there was no open vision, that is, when there were no men who were manifestly in communion with God, filled with His Spirit, charged with His word, then the people perished. Again and again the people ran after false prophets. Again und again they were accused of the Lord with having "itching ears," being far more eager to hear pleasant things than they were to hear the word of the Lord, and they were grievously punished for their mistake; but the prophet was invariably the man to lead them back, and the one upon whom the final responsibility of their condition rested. As Hosea says, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." The man who stands in the place of the prophet is equally the responsible man today. The question of the spiritual condition of the churches is, primarily, the question of the spiritual condition of the ministry. We are driven back, therefore, upon the question of a prophetic ministry. Have we that? If not, how shall we get it? How shall we know it? What are its chief characteristics? The Old Testament prophet was before all else a man who spoke from God. The false prophet spoke from himself. He had no message, so he made up one. The true prophet was under the burden of the Lord. He knew that, and that sufficed. His only anxiety was worthily to deliver it. Then he spoke to the hearts of the people. He had them upon his heart. When the message was "Comfort ye, comfort ye my people," he hastened to add, "Behold the Lord God will come with strong arm. He shall feed his flock like a shepherd, he shall gather the lambs

with his arm, and carry them in his bosom." When the message was, "Say unto them ye are not my people, and I will not be your God," he proceeds at once to plead as with his own wife, "I will betroth thee unto me in faithfulness, and thou shalt know the Lord." He had no interests and no care of his own. Personally he fell out of sight. He was only a voice, one crying in the wilderness, if need be. But the voice was always of one feeling deeply; utterly sincere in his devotion both to the Lord and to his people, the Lord's people and his, for whom he was ready to do and to suffer everything.

He was a man of faith. Other men either thought that they already knew all that might be expected from God; or they despaired of God's interposition. The prophet never measured God by the part or by the scope of human and visible agencies. He could stand still, he could wait, without losing his faith that God would in time show him what to do. He was a man who lived in the Spirit; he was in touch with God, and he expected that the Lord would speak and act.

He dwelt in the realm of great religious truth. Applied to life no man could limit his scope, no vision could exhaust his possibilities. Joel for example does not predict the day of Pentecost, he predicts the outpouring of God's spirit which found there only its early confirmation. He predicts just as definitely that for which we are waiting and praying to-day. He had the *vision* of *God*, as the men about him did not. His hand laid hold upon the arm of the Lord and he did not let go. He looked upon life, the life about him in Israel, as it then was, and all life for all time as well, with the consciousness of that power with which he was in touch, bearing upon it always and everywhere.

This made sure to him the salvation of Israel. No matter what the present distress, plagues, drought, enemies, deep-rooted wickedness, universal hardness of heart, widespread idolatry, shallow and false ceremonialism, quite as truly and fully all the sinfulness of the great world of to-day, as of the little world that lay about him, all that the spirit of the Lord can change. All will be swept away when our God shall come for the deliverance of Zion. There is one law for the kingdom of God, as

there is one law for the realm of God in nature. The eternal principles of God's providence are unchangeable. Salvation came to the men of the past in the breaking of hard hearts, in the awakening of repentant spirits and in the renewing of lives dead in trespasses and sins by the moving upon them of the Spirit of God *mediated by men who themselves were obedient to the Spirit.* Only so did they become heirs of the promises.

With the same truths and after the same fashion God is teaching us. But the Old Testament prophet as the late Prof. A. B. Davidson has pointed out was a man who proclaimed truth pertinent to his time. He did not generalize. He was no pleasant essayist. There is no such thing in Scripture as prophesying at large. The prophet stood up among his own people and told them what to do, and what to expect. If he had a deliverance to make concerning Moab, or Edom, or Babylon, it was with reference to the deliverance of his oppressed kindred. Prophecy is always the speaking of divine truth relevant to the occasion which calls it forth. It has wide application. It deduces many lessons. It becomes the true philosophy of history. But it had other functions than those of interpretation. Its message was from God, and that from a God who as the Ruler and Father of His people has the right to rebuke, to chasten, to command. John the Baptist, the last and the greatest of the prophets illustrates this: "Cast up a highway for the Lord. Prepare for the coming of one who shall do the work of the Almighty." How? By repenting of your individual sins, and correcting your present wrong-doing. The exhortation in every instance is to the men of the prophet's own day, and the exhortation is to do the thing that lies under their hand.

The question everywhere before our ministers to-day is what attitude to take with regard to all this new truth which is pressing upon us from every side.

This is a question which seems never to have troubled the prophets. They were never notable as heralds of new truth. They were revolutionary, and, in the eyes of others, radical. They were intense, and, therefore, often narrow. They were eager, therefore often extreme; passionate, therefore often impatient. But their power lay in the fact that they stood on old

and acknowledged foundations. They had no occasion to hunt for novelties. They drove home familiar lessons. They held before men's eyes the well-known ways of God. They appealed to truth that had been neglected but could not be gainsaid. They drove deep into men's hearts words which were well known as the arrows of the Almighty. They moved on a high plane; their horizon was wide; judgment and eternity were before their eyes; but this was to them the plane upon which God had always moved in dealing with his people, these had been the issues of life from the beginning. This was no novelty.

They must often have been overwhelmed with the newness of everything about them. How *could* they bear this message? How *could they* speak these words? Not because of their novelty, but because of their overwhelming truth. Their opponents were always leading Israel after strange gods and proclaiming new doctrines. They, on the contrary were set to break the crust that had corroded and hidden the old truth, and to set it free to do its work in the life of the day.

Before all else, they stand on the covenant between God and His people. This is fundamental, and this is their starting point. The covenant has conditions. These lie in the character of God. He loves righteousness. He alone is God. Therefore His people must abide in their choice of Him alone and must strive to be like him. The law of their service is fixed in the Ten Commandments, the simple, bare, abstract embodiment of the whole life of man, both in relation to one another and to God; which is, as Prof. Davidson says, "the most wonderful thing in the history of the human race."

To bring men back to that life, the life of men walking in covenant relations with God, obeying Him, loving Him, serving Him, in a service so plain, so sure, so definite, as that prescribed in the Ten Commandments, is the function of the Church of God to-day. As the prophets kept alive that conception in Israel, so the ministry is charged with making it effective to-day. To do justly, to love mercy, and to walk humbly with thy God, is at once the path and the goal. We shall have our

revival when the ministers drop everything else to become again prophets.

The second essential element in a Revival is *an exalted local Church.* Our thoughts now are all upon the machinery of the church. We want to organize and ever to reorganize. Our denominational machinery certainly needs it. It is still laboring under inherited defects and clumsy attempts at readjustment, which, with its traditions serve to cripple and break the heart of its strong men and mislead and make profitless servants of its weak ones. Its condition is worthy the best attention of the clearest heads and most loyal hearts among us. But when all is said, it remains that though we may organize man-made revivals, we cannot, and, if we could, we need not, organize revivals from God. They do not depend upon the perfection of any ecclesiastical machinery. We are here to discuss God's plan of redeeming the world to Himself, that we may intelligently do our part in connection with it.

As Congregationalists we are a body within, and smaller than Christianity, within which Congregationalism like all other issues must eventually disappear. We have the same relation to great Christian truths and great Christian movements that all other Christians have, no more and no less. The question for us, and for them, is, what is God's place? Are we true to it. Does it fill our whole thought, so that all other purposes and aims are not only subordinate, but are shut out? It is manifestly not a plan for winning acceptance of a body of doctrines.

Apart from the fact that Christianity never has had a universally accepted body of doctrine, the very triumphs of Christianity in these days in which great Oriental nations like India and Japan are turning their faces toward Jesus Christ, make it everywhere evident that doctrinally Christianity is plastic; and therein lies its promise of life. We are to have Oriental no less than Occidental forms of statement and of thought. The religion of the future is not to be forced into the intellectual straight jackets of the past, however excellent and however precious they may have been. We are reminded, as never before, of Jesus' utter indifference to all doctrinal system.

Nor is it the plan of God to establish a system of ecclesiastical administration, or to bring the world into one great church. There never has been such a church, and the approach to it has been marked by the failure of God's plan, and the decay of religious faith. Doubtless some systems of administration are ideally better than others. In our denominational exigencies we cry out now for a bishop, and now for a presbytery, while our neighbors, with their fine-grinding machinery and their authoritative leadership, are heard crying for our lay representation and greater individual freedom. The Spirit may be in the wheels; but let us not mistake the wheels for the Spirit.

The plan of God is the christianizing of human society. It is nothing less than the winning of the world to Himself. Man is made in the image of God. The human is therefore divine, and every man, be he black, yellow or white, and in every conceivable condition, from the whitest saint to the most degraded sinner is the object of the divine love and the divine solicitude. God's plan is to save men, by awakening them to the knowledge of this love. They are to live by faith, and faith is nothing else than this, the opening of men's hearts to the love of God. God has a right to reign there. In His love He seeks to recover men to that loving allegiance in which lie blessing and life. To this end He will forgive their sins, He will deliver them from death and judgment, He will renew their powers, He will change rebels into sons of God.

All this He has begun to do and has proclaimed in the Incarnation, the life, the death, the resurrection of Jesus Christ. The Gospel is the blessed news of this fact, a summons to men to take advantage of it, to do what they now can do, and become what they now can be. All men can, and all men should, for all belong to, and form a part of this human life, a society which is to be the final scene of God's revelation of Himself, the establishing of His eternal kingdom.

Now the one agency appointed of the Lord to do this work is the Christian Church, *i. e.*, the great body of christian believers. It is a body greater than any organization. It lies outside all statistics, and beyond the bounds of the subscribers to any creed. Many of its members are in heaven. But even

there they without us are not made perfect. We are one family on earth and in heaven; we are of the one household of faith; we are all of the church of the firstborn.

Now this church of the redeemed which is the beginning of the Kingdom of God is set up wherever two or three are gathered in His name. The local church is thus the visible, enduring, Christ-created agency for the work of God in the world. "There am I, in the midst of them," was our Lord's solemn promise.

Here we have then the essential element in the progress of the plan of God, the exalted, spiritualized group of worshiping believers, the local church conscious of its mission, faithful to the trust, humble, prayerful, devoted, pure, striving so to live that its Master may abide in it, and so to do His works and preach His gospel that the world outside shall be won to Him.

We need not wait for the moving of our denominational machinery. We need not wait for the afflatus that comes from the great convention. All over the land, in the streets of the great cities and in remotest hamlet, are these local churches, gathered under the banner of Jesus Christ, planted by His Spirit, moved by His love, none so great as to have power apart from Him, none so small or so weak, as to be beyond His care. We are all members of some one of them. Through them we received our knowledge of the Gospel, in them we were baptized, into them we were welcomed in the covenant of pardon and of life. With them our work is to be done. In them the Revival for which the land waits is to begin. To them should be given for Christ's sake and for the world's sake our devotion and our care. In them is to be found the body of which Christ is the head; and in the working together of their every part, we are all to be brought at last into His perfect image. There the prophet preacher is to find his opportunity and his call.

One other element of a true Revival remains. I have spoken of a prophetic ministry and of an exalted local church. There is also an *Awakened Membership.*

It is true that the building is far nobler than the bricks that compose its walls. They are indeed ennobled, transfigured, if

you will, in the splendor of the edifice or the majestic uses it serves. But the great building stands only in the strength of the bricks in its walls. So the church, the bride of Christ, the visible witness of the Kingdom of God, stands or falls with the character of its individual members.

Religion is the great power by which God is perfecting human society. The life of the movement that shall accomplish the bringing in of the Kingdom of God on earth is, and always has been religion. No other known force gives the sanction and supplies the energy that secures the progressive work. Men have tried many others, the exaltation of the State, devotion to a Monarch, Education, Self-interest, Utilitarianism, Ecclesiasticism in many forms; and human society has gone to pieces, again and again. Religion alone has revived it. Witness, Hebraism, Mahommedanism with its fierce proclamation "God is God, and there is no other" and Christianity at the fall of the Roman Empire under the barbarians and again in the Middle Ages. Religion, as the effort to bring men to God and to get them to honor him in their life, is the one saving power.

The kind of religion needed for this task is not a National religion, one that has the sanction of the State and which looks to it for its authority and approval; nor an ecclesiastical religion, with its confirmation of the faith by conformity to a ritual, and the ministrations of a professional priesthood; nor yet an individual religion, which is content with the assurance of the salvation of one's own soul and the culture of one's own spiritual life; but a practical religion, which lays hold of life as t is, in all its daily functions, and dedicates and shapes it for God, which aims to fit human society in all its ways to be the City of God, the new Jerusalem.

The applied Christianity that appears in individual Church members, awake to their high calling of God to be His witnesses in spirit and in life, and His ambassadors to the world about them, is, when all is said, the real seed of the Kingdom, the true channel of the divine grace. Their prayers are the effectual fervent ones that avail much, their lives are the only testimony that cannot be gainsaid. Where two or three such Christians

get together there Christ is, where two or three such believers take their church and their neighbors on their heart and begin to labor and to pray, there a revival has begun. The mighty wind and the tongues of flame are not necessary, either as a sign or as a result. It is enough when men are convicted of sin and of righteousness and of judgment. The revival then has begun in the moving of God's spirit upon our own hearts, and that is the only revival upon which we can depend.

THE ESSENTIAL ELEMENTS OF A TRUE REVIVAL.

REV. HENRY H. PROCTOR, ATLANTA, GA.

The true revival will be free from the mechanical, the fanatical and the superficial. Rather, will it be characterized by the vitality, the sanity and the depth of Jesus. A revival should revive; it is a delusion and a snare if it does not move men to love God with all their hearts, and their neighbors as themselves.

The essential elements of such a revival are found in the first great revival of the Christian church. In the living light of its sacred record we find two great elements. They are the divine and the human. The actors in that spiritual drama were no fatalists, waiting for God to do it all; nor were they humanists, dashing into battle, like some ill-starred warrior, without arms or armor. They were men of real faith; they went forth to do and to dare, clad in the invincible power of the Almighty.

They recognized the divine element. The very air was electric with divine power. The recent personal presence of Jesus was still felt. His great promise was all but ready to be made good. It was only for them to take. This they did in a threefold way. There was, first, the inward look. Turning the searchlight in they were comparing themselves with the Word of Life they had just seen and heard and touched. There was the outward look upon their fellow-Christians. As a result of their mutual adjustments during the ten days' retreat they came out of it a unit. But above these there was the upward look to God. In the inward look they became one with themselves; in the outward, one with one another; in the upward, one with God. Then amid the wondrous symbols of the mystic and mighty power they were, in that rich expression of the New Testament, "filled with the Holy Spirit."

Talk about the brilliant victories of the little brown men of the Mikado in their bold dash across the Yalu and up the heights against the big white men of the Czar. What is that compared with the brilliant victories of that little band of men

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Minutes, p. 535.

and women whose hearts God had touched in the upper room? They had no man-of-war, fired no gun, unsheathed no sword, their only weapon a tongue tipped with fire! and yet cities were stirred, continents changed, empires shaken, multitudes converted. To this very hour we feel the power of that campaign.

The power of God was with men. Never since then has there been a great awakening that did not recognize the presence and power of God. Witness the awakenings of Luther and Knox, Wesley and Whitfield, Finney and Moody. Though each emphasized a different aspect of truth, they all regarded the recognition of the presence and power of God as fundamental. This is the law of spiritual quickening. A man can no more lift himself by his bootstraps spiritually than he can physically.

This power is at hand today as then. God has not withdrawn himself from his world. He warms in the sun, refreshes in the breeze, glows in the stars, and blossoms in the trees. Every common bush is aflame with divinity. There is no more electricity in the world now than when Franklin bottled the lightning; only, men have learned better how to appropriate the lightning's flash. Conversely, there was no more of the divine power in the world when the Holy Spirit descended than now; only the apostolic company more fully appropriated the power.

This power is for us as for them. The method of their appropriation of it deserves our careful observation. One need of the church today is new light on the Word; but the seeing of new light is not nearly so urgent as the practice of the old light already seen. How the church needs the inward look that it may recover the almost lost art of self-examination, turn the searchlight in and see itself as it is! How it needs the outward look that there may be the mutual adjustment of the brothers in Christ one to another, and, like Kipling's ship, find itself! How it needs the upward look that it may put off its old second-hand attire and put on the new and beautiful garment he, whose handiwork is seen in the wondrous beauty of the firmament of stars, has prepared for his bride!

Turning from the divine to the human aspect, we find that

these men were admirably balanced. They did not attempt to work without God, nor did they expect God to work without them. They joined the vision to the task; they put the power to work; they realized that they were empowered for service. They were not merely good; they were good for something. Let us see some things they did.

I note first the preaching of the word. A study of Peter's great sermon will reveal the four distinctive and suggestive qualities of passion, pertinency, pungency and persuasiveness. It was passionate, I say; his heart was burning with a fire that never was on land or sea,—"There appeared unto them tongues, like as of fire." It was pertinent; it fitted the eternal message of God through Joel to the answer of the question of the hour,—"What meaneth this?" It was pungent; it took aim and fired directly at the men before him,—"Ye did slay and crucify the Lord of glory." It was persuasive,—it appealed for repentance. "Repent ye." What was the result? Three thousand souls!

Preaching based on these principles of passion, pertinency, pungency and persuasiveness will win its thousands to-day. An iceberg is not expected to attract men already cold. Men eager to know what to do to-day will not listen to a message that may have been pertinent to another generation, but is all Greek to them. Preaching, like hunting, must be in the concrete, rather than in the abstract; for the preacher, like the hunter, who aims at nothing is sure to bag no game. Withal there must be persuasiveness, wooing and winning the wounded soul. We are to remember that God in Christ may be so preached that lost men will say,—

> "If Jesus Christ is a man,
> And only a man, I say,
> That of all mankind I cleave to him,
> And to him would I cleave alway.
>
> "If Jesus Christ is a God,
> And the only God, I swear,
> I will follow him through heaven and hell,
> The earth, the sea and the air."

Another significant line of service of the early church was the nurture of the young. In Peter's address he recognized the fact

that the promise was to them and their children. The practice of the early church in the baptism of the whole family, in the recognition of the children among the saints and in the stress laid upon the spiritual nurture of the young suggests a line of work that is to-day gaining increasing recognition, but has been too long neglected. The position of Bushnell is impregnable. He held that the child should grow up as a Christian and not know himself as being otherwise. If the church wonld have a true revival it must cease to treat the child practically as if it were a a heathen, and conserve the young life of the church. If a husbandman wants a good orchard he does not set out old gnarled trees; he grows it. If a home wants a good family it does not gather a lot of foundlings from the orphanage; it grows it. If the state wants a good citizen it does not seek the scum of humanity from foreign shores; it grows it. Likewise, if the church wants a good membership it must not depend on the chance revival to thresh it out; it must grow it. If half the time spent on the adult sinner had been devoted to the child the population of the kingdom would have been larger and better to-day. For the hardened sinner who must be "killed dead" in sin the revolution of Paul is the way; but for the tender little child,—the type of the kingdom, the evolution of Christ is the ideal. Jesus grew in body, mind and spirit. When the Chief Shepherd told us to feed his lambs he pointed out the profoundest way to the true revival.

Fellowship was another suggestive way of service of the early church. On that day there were assembled in Jerusalem men from every nation under heaven, and in the first flush of their new-found love there was perfect fellowship among them all. In this social age the church can never win the world without the spirit of fellowship. Until the church shall manifest as cordial a fellowship as the open saloon, let it not dream of universal conquest. If this requires self-denial, so be it. The American church has a special opportunity in this regard. Here are gathered men from every nation under heaven. And yet the American church stands embarrassed in the presence of its greatest opportunity; it is hampered by the un-Christian spirit of caste. If any man is unfit for fellowship of God, there is no

gospel to preach to that man; if he is fit for fellowship with God, is he not fit for fellowship with all God's children? Let the church draw the color line as God draws it. When he threw his rainbow across the shoulder of a summer cloud he drew his color line. Just as that rainbow blends in hues of perfect beauty every color God has made, so will a perfect fellowship blend in one the children of God of every color. Are they not all of one blood? Have they not all one father? Indeed, there is but one race, and that is the human race. And yet there is a section in our land where a penitent of my race could break up a revival by seeking pardon at the altar by the side of a white sinner

To the proposition of the brotherhood of men is this country dedicated. And yet it is seriously proposed by Christian men of intelligence to expatriate one-tenth of the population. The watchword of Pentecost was separation from sin, not from men. Separation was the logic of Babel; the logic of Pentecost is "together." Any true revival will bring men back to the Pentecostal conception of the brotherhood of man.

I mention one more significant line of service of this remarkable first congregational Church of Jerusalem. That was expansion. They set about to add to their numbers. Expansion is the law of life. Christianity would have died of strangulation had it not expanded beyond the narrow limits of Judea. Take our modern Congregationalism. What would have become of it had it not gotten off the British isle, crossed the high seas, and rooted itself in the virgin soil of New England? What would have been its status today had it not expanded still farther to this great west? As the great exposition nearby is a tribute to national expansion, so this great Plymouth church in which we gather is a tribute to our denominational expansion westward. Expansion, then, is the law of life of Congregationalism. And now a still larger life awaits us by expanding in another direction.

Coming up from the heart of the southland, I voice the silent plea of millions when I plead for the Congregationalization of the South. The dead wall of slavery has been broken down; an era of industrial development is dawning; new ideas are taking

root, and the way is open for our entrance. Over the bloody Aegean of southern strife the voices of two races appeal to us in Macedonian tenderness. "Come down into the Southland and help us."

Take the black race. It has been stunted by oppression. It is rising up and groping for the light. Four millions, as many as crossed the flood, are yet unchurched. The young men and women of light and leading, coming out from the schools we have planted, are thinking deeply and seriously. The old-time churches are not interpreting to them the message of the ages in the terms of the hour. Our work in the planting of schools demands that we plant more churches. No other great denomination has planted more schools among the freedmen; none so few churches. I tell you seriously that unless the Congregational church bell answers the Congregational school bell there is grave danger of a crop of black infidels. A Methodist or a Baptist church bell of that section does not ring in tune with a Congregational school bell.

Take the white race. My heart goes out to them. With all their faults I love them still. The black has been stunted by oppression, the white by oppressing. So much of the white man's energy has been taken up in keeping the black man down that it is not surprising that he has fallen behind what he might have been. One man cannot hold another down without staying down with him. Unshackled from the dead body of slavery, the white man of the south is making great material progress; but his religious progress is not keeping pace with his material. A people that will rise from the communion table and lynch a fellowman needs a more enlightened form of Christianity. And this people are looking toward Congregationalism not only the white men of black districts, but also the more progressive men of the cities.

Here, then, is an open door for Congregationalism. Our missionary work there is pronounced nothing short of sublime But the time has come, in the judgment of those on the field, for the occupation of this section from a denominational point of view. Not missionary stations merely, but self-propagating denominational centres are what is needed. If Congregationalism

has a mission in the south it should expand; if not, it should disband — but it has a mission there.

It has a mission in the solution of the problem of the races. Let it take the black man by one hand and say, "Be strong." By the other take the white, saying "Be just." Taking the hands of both, and putting them between the great strong hands of the denomination, say: "Ye are brothers, this is the way; walk ye in it." If the problem of the races cannot be solved on this principle it is insoluble; but it is soluble. Entering this field thus, we shall render a service to the races of the south, a service to the nation at large, and a service to the denomination itself. The reflex influence of the expansion of the denomination will result in a spiritual quickening that cannot be confined to our church family alone. No denomination liveth unto itself.

The outlook for a true revival is not without hope. Mighty are the material interests of the day. What marvelous transportation facilities we have; what gigantic corporations; what great schools; what palatial residences; what political aggregations; what mammoth expositions! But this is not a ground for discouragement. Rather should it inspire. We are not to separate from these things; rather, it is ours to permeate and dominate them with the spirit of the Most High. Going forth like the men of Pentecost, empowered for service, we may confidently expect the realization of the vision of Zechariah, and the bells of the cars, the bells of the doors, the bells of the schools, the bells of the state house, the bells of the exposition, the bells on the horses — shall all ring, "Holy unto Jehovah."

THE PREPARATION REQUIRED FOR A SPIRITUAL AWAKENING.

PRESIDENT HENRY CHURCHILL KING, OBERLIN COLLEGE.

Let it be said, in the first place, that I should not wish to interpret the topic which has been assigned me as meaning that we are to assume that there is no *spiritual awakening already here.* So surely as a spiritual awakening needs prophets, so surely must it need men who are able to see what God is *now* doing, as well as to look forward to much that he shall still do. The great new period of Bible study, the still greater trend toward the direct study of the life of Christ, the importance of many of our young people's movements, the splendid work accomplished by the College Young Men's Christian Associations, for example, in their Bible courses, in their mission study, in their classes for personal work, and in their varied committee activities, the significance of the young people's Summer Assemblies and Mission Conferences, and of such movements as that of the Missionary Volunteers, and that whole movement of thought and feeling which makes our age pre-eminently the age of the social consciousness — all these things certainly mean that our own time is not without a spiritual awakening. For the social consciousness, which has often been represented as being only concerned with the material side and with the conditions of men, has, nevertheless, brought home to our generation as never before the conviction of its sins against love; and that conviction of sin is what is most of all needed, if Christ's ideal is finally to prevail.

Nor should our topic mean that the *needs of different temperaments* are to be ignored. We are never to forget that there are two fundamental ways in which men may come into all values, including the value of religious experience. For some the way is through sudden and marked experiences; for others there are almost no such marked crises, but the way is one of almost steady growth. If we are to deal wisely with the

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Minutes, p. 537.

real breadth of our religious problem, we are not, then, to fix our eyes on one set kind or conception of spiritual awakening.

If we ask what we mean by a spiritual awakening, we can perhaps do no better than to define it as an awakening to the full meaning of the life of a disciple of Jesus Christ, and to an earnest endeavor to live out that life.

To such an awakening, now, there is no new startling way. One must sacrifice here his desire to say new things to the willingness to say the constantly true thing. We may easily agree that indifference should be banished, that men should do really prophetic preaching, and show real spiritual power, and give evidence of willingness to do loving social service. But the difficult problem set me is that most fundamental one: How are we to banish indifference; how are we to learn love, how get prophetic spiritual power? The way must be as old as the use of spiritual agencies, of personal association, and of education. If the question is to be answered in a word, one would perhaps have to say that the preparation required for a spiritual awakening is simply to *give the great realities and values real opportunity with us.* How is this to be done? There is one fundamental way into all the spheres of value, including those of the religious sphere. We are not acting in a lawless region, but there are plain conditions which can be pointed out and which can be fulfilled. What are those definite conditions?

In the first place, closest *association* with those who have gone farthest in the spiritual life. There must be, first of all, men who are themselves spiritual seers, who see and do and are, and who have some power to make others see, and have power to win into character and life like their own. The Gospel method of spiritual quickening is through witnesses. The greatest service that one man can render to another, aside from the touch of a high and noble character, is in convincing witness to that in which he himself lives. And the religious witness, as all other effective witnesses, must have conviction, character and judgment, love, and some power to make the values to which he bears witness real, rational, and vital. There is no device by which we may avoid these fundamental conditions of spiritual power. In most spheres of value we are intro-

duced thus through others; they share their vision with us; through them we come into our own first glimpses; and many remain largely dependent in this way upon others for all the higher ranges of their life.

In the second place, to come into a great spiritual awakening, as to come into any other sphere of value, requires certain plain *qualities* on the part of the individual seeker. First of all, the *open mind*, the resistance of the temptation to what Professor James calls "old fogyism," the willingness to see the new relevation as really new, and the willingness to readjust the whole of one's living and thinking logically to the new demand. *Modesty*, too, is involved in the open mind; the refusal to accept one's own present limitations as necessarily indicating the limitations of all possible experiences either of oneself or of others. For modesty is no false agnosticism that says of the visions of others, I know they are not so. There is required, besides, absolute *honesty*, which means, on the one hand, that there should be no pretense of seeing or attaining what has not been seen or attained; on the other hand, radical conscientiousness in applying the truth as far as it is seen — the full recognition of the unity of the spiritual life, with its insistence upon a consistent and radical carrying out of the teachings of Christ.

But the completest, and in a way the all-inclusive, preparation required is simply *persistent staying in the presence of the great realities and values and persons that ought to dominate our lives.* That against which our time has peculiarly to contend is the *danger of distraction* by the lesser relative goods, through an undiscriminating breadth that fails to subordinate the lesser to the greater. Wundt may well be right in his judgment that "the moral force which the individual requires for the prosecution of some definite aim in life is perhaps greater than in any previous period of the world's history," because of this distraction. Moreover, such persistent staying in the presence of the best requires *time.* We need clearly to recognize in this whole sphere of the moral and spiritual, just as in the intellectual, that it is impossible to get permanent results by cramming. We must have leisure—long time—to knit up that which ought to have power with us with the whole

contents of mind and life; and that requires, again, *thought and attention.* We cannot be too often reminded that it is only that part of our environment to which we *attend* that makes us, and we have no right to expect significant results in the spiritual life, where there is not some earnest serious thought and study. We do not expect such results in the intellectual and the aesthetic realms on less conditions; we shall not get them in the spiritual. And we must not forget that such persistent staying in the presence of the best in the realm of the spiritual requires moral commitment and will. Not a merely passive emotional response, not a merely intellectual appreciation, not aesthetic admiration, but only *moral commitment*, that puts the demand of the truth or of the ennobling person into act, can give us permanent results.

This fundamental way into all values, which holds equally for the religious sphere as for all other spheres, means, now, specifically in the religious sphere, it is evident, first, primary emphasis on the attitude of the individual, the open, modest, honest mind. Second, recognition of the absolutely prime importance of first-hand Bible study. And, third, a fresh and powerful sense of the New Testament doctrine that every disciple of Christ is a witness. These should all be most natural emphases to the Congregationalist; for they belong to the essence of his main contentions.

But above all and through all we must keep the one supreme method of Christ, and not allow it to be obscured or set aside by any other possible plans or devices. Christ built his Kingdom pre-eminently on his personal association with a little group of twelve men. His greatest work was directly with them. And this method of Christ remains the one great living method in all the ages of the Church. To no man is given a greater opportunity than to touch closely a few men with the spirit of his life and with his own highest vision; and this greatest opportunity belongs to every man.

THE PREPARATION REQUIRED FOR A SPIRITUAL AWAKENING.

BY REV. OLIVER HUCKEL, BALTIMORE, MD.

We are in the midst of some unfavorable and even perilous conditions and tendencies in these days. We feel the materialism of this age, so insistent and absorbing. We discern the unsettling of faith by the criticism to which the Bible is subjected. We see a growing tolerance leading to increasing laxity of belief. We recognize a former blatant skepticism transformed into a quiet and subtle indifference to religious things. We find on every hand the scientific spirit questioning and sifting all knowledge, even religious knowledge, and to some extent, undermining faith in revealed religion. We find the new psychology startling Christian faith by analyzing and explaining religious experiences as natural psychic phenomena.

And yet we do not lose heart or have less confidence in the future, for we are also beginning to discern that science in the largest way is proving a strong and splendid ally of religion. As the church is growing lax in its sterner teachings, science is coming forward to re-enforce these eternal laws, to confirm the strong theology of the inevitable consequences of sin, while in the theory of evolution and the unity of all life, science has immeasurably broadened the vision of religious thought. We discern also that psychology, however much it may study and analyze spiritual experience, and seem to find that the divine process is a natural process, cannot invalidate the reality of that spiritual experience. We see that religious tolerance, while it leads to some laxity, yet leads to deeper sympathies and larger comprehensions. We see that modern criticism of the Bible, while somewhat disturbing in the process has really helped to relieve the book of many traditional and fictitious assumptions, and has brought out into the light the divine reasonableness and the eternal verity of the true Word. And we see still further that in spite of the strong materialistic

Minutes, p. 545.

emphasis of our day, there are manifest some deep and irrepressible currents toward the spiritual. There is more true education and more noble art, music and literature than ever before. There is also evident in these, more than ever, a great hungering and thirsting after the spiritual, after the eternal ideals of God.

This is the encouraging sign. When we feel the pulse of young Christians today, be it the youth of seventeen years or of seventy-seven, we find that pulse beating quick with an eager hopefulness, and with a strong and unswerving confidence. The hosts of young people, enrolled in the Christian Endeavor and Student Volunteer movements, the increasing company of consecrated workers in the slums of our great cities, as well as the large army of the younger ministers of the church, have an absolute confidence in the growing greatness of the future in spiritual life and work. They seem to feel a mystic sense of the coming dawn. Whatever may be their discernment of present conditions or tendencies, yet they have a daring, a sublime confidence in God and His promises. The hidden instinct of the coming awakening, the deep, believing, reverent hope, the prayer rising into assurance, make their faces radiant, their hearts tremulous with gladness, their hands outstretched in eager welcome, as in Sargent's splendid paintings, we see the quick expectation even in gesture and attitude of those Old Testament prophets who approached nearest to the Advent.

But what kind of spiritual awakening is this that they so confidently expect? Shall it be an emotional revival following the lines of the former great awakenings that we know in history? Shall it not take larger lines? Whatever its forms and methods, shall it not be a great spiritual reconstruction, a mighty advance both in doctrine and deed in bringing in the kingdom? Shall it not be the awakened discovery by the church of its fullest duty,—the awakened realization by the church of its fullest powers. Not a spasmodic impulse, not a new outpouring of gifts,—the fulness of Pentecost is still here for us,—but the church rising into the plentitude of its powers, by an act of supreme faith claiming, and faithfully and fully using the omnipotent power of God.

What, therefore, are the preparations required for such a spiritual awakening? Do we need a new vision of the worth, the glory and the power of spiritual things? Do we need a new unveiling of the revealed face of God in Jesus Christ by more spiritual preaching? Do we need a new and awful and overwhelming sense of sin, a new and prolonged season of repentance and humiliation in sackcloth and ashes, a crying aloud and agonizing before God? Do we need a new apocalypse of the ineffable holiness of the Most High, such as humbled and yet inspired the prophet Isaiah? All these we do need. We do need prayer, deep, earnest and continuous; we do need repentance and humiliation in the inmost spirit; we do need largeness of sacrifice and reality of consecration from the whole multitude of the church.

But if I discern rightly the truth of God and the signs of the times, the first great special preparation needed now both by the ministers and the people, to bring about the spiritual awakening of the church to the plentitude of its power is *a new confidence in the absolute spiritual realities of the Word of God.*

The Word is the basis of our faith and life. Modern criticism and modern science have seemed to obscure and impair the validity and authority of the divine revelation. We cannot have revivals with weak faith and doubtful minds. Critical investigations are not provocative of spirituality. We must cease timidity and apologetic, and we must proclaim more stoutly than ever what we know is absolutely true that this Word of God contained in the Scriptures is the supreme fact of human life. It stands infinitely above the furthermost discoveries of science, and is only made more resplendent by the fullest researches of criticism. This Bible after all the centuries is a stronger and diviner book than ever with its faithful and reasonable revelations resting on impregnable foundations. The fires of criticism, we must see, have only revealed the indestructibility and the eternal verity of the essential Word. We have found new divineness even in the humanness. The book is not letter, but life. Religion is not dogma or symbol, but spiritual experience. The subtleties of controversy cannot

affect the great spiritual revelations. The Bible stands out anew as the revelation of the supremacy of the spirit. The spiritual testimonies of the great souls of the ages who have discerned and enshrined the living God are the most precious heritage of the ages. The Bible stands forth in the authority of its truth, in the might of its appeal to the human spirit.

We need to throw off from us the apologetics of faith, and the chilling attitude of critical concessions. We need to enter into the wealth of the vitality and virility of the Word, with a free and fearless proclamation of its absolute and eternal truths. We need to forget theories and interpretations, old theology and new theology, and enter into the strength and splendor of the great facts themselves,— down deep in the heart of the Word, fundamental and universal as the air we breathe and the light we see,— deeper and more comprehensive than all man's thoughts because they are the truth of the law and life of God.

What we mean is this. We must accept our Bible in large and free spirit. We must believe tremendously in its essential inspiration, in its fundamental truth, in its progressive revelation, in its supreme authority as evidenced in the human conscience and the cross of Christ. We must inspire our preachers to be also prophets of the Word,— prophets bathed in the baptism of Golgotha, and with their eyes opened to the inner glories and their hearts aflame with the love of Christ and the love of souls. Scholars let them be if they can, critics perhaps, but above all comprehending the Word as a living message of God, and living it as well as telling it. We must use the Word for the training of the children. We must believe in the evangelism of Christian nurture. This will be an increasing emphasis of the future. We must insist on the naturalness of Christian faith and plead for the rehabilitation of the Christian home. And in the power of faith in the Word, we must do just as much and as vigorous evangelistic preaching as ever. We must appeal to the consciences of men as the Word does. We must expound the law as well as the gospel, and show their supreme harmony. We must exalt the power of the Word, when spoken by a consecrated heart and gifted with the grace of God.

Believing thus firmly and absolutely in the Word, accepting the promise and prophecy and power of the Word as present and eternal surety and reality, the second great special preparation for Christians and the Christian church is *to enter more fully into the consciousness, the mind and heart of Christ revealed in the Word and made living to us by the Spirit.* We hold to the spiritual succession of the faith of the fathers. We build on the work of the past century, on its scholarship, its spirituality, its largest aspiration and endeavor. The patient reverent study of the historic Christ in this past century, as Principal Fairbairn has shown us, has revealed the consciousness of Christ more clearly than has ever been discerned in all these twenty centuries. It has needed the twenty centuries to make clear the revelation of the first century.

This consciousness of Jesus into which by the sympathy and power of faith we must enter, is first and foremost the *filial* consciousness. This filial sense of God is utter, supreme, constant. It is also our great privilege. We also are to live in the bosom of the Father; in the perpetual presence; in the profound peace of the Father's encompassing love; in the infinite patience of His heart; in the sure strength of His almighty fellowship. This is the large and majestic sense of God that makes a man's life divine. This is the consciousness that sanctifies the life into holiness. It gives spirituality,—that attitude of mind and heart which judges all things by divine standards and lives the whole life for divine ends. This is life suffused with the spirit of God.

As we look up, we realize that this Father is sovereign, and that our meat and drink, our very life, is to do His will. Our full duty to the sovereign God is what makes us dare and do great things. We realize that we each stand alone before God, in the presence of the Eternal. Earthly kings, pomp and power are swept aside. We stand crowned with responsibility and glory, looking out on eternity. Such filial vision of the very sovereign Father will inspire mighty God-fearing manhood again. Today great personalities are lost or replaced by committees; great conscience is lost in conscienceless corporations, great Christians are forgotten in societies and boards. The majestic

sense of enduring as seeing Him who is invisible is to recover strong and valiant personality in Christian life,—is to give it again that stern and splendid, that Calvinistic sense of sovereign manhood as well as sovereign Godhood. This is the filial consciousness of Jesus.

Growing out of this is the *brotherly* consciousness of Jesus which we must also make our own. We are brothers in this world not because of community of interests, but because God is our All-Father. The sense of brotherhood to the greatest and to the least, the sense of cosmic relationship to all life in heaven and on earth, is the superb outflowering of this brotherly consciousness of Jesus. With it in the heart, there comes a desire for truth toward all, peace toward all, justice toward all. When we enter as we must, into this brotherly consciousness of Jesus, those false distinctions between classes and masses, castes and colors shall be forgotten. The church shall find its theory of brotherly equality a potential reality.

But the consciousness of Jesus is also *compassionate.* Into that must we enter more deeply in these coming days. It is the tenderness of the Almighty heart. It is the overflowing love of God. Into the depths of his compassions, into the wideness of his mercy we must enter. Not a soul of all earth's multitude must be forgotten. The saving work in our churches, the redemption of the slums, the missionary work in all lands must be redoubled, a hundred times redoubled, before we really enter into the compassions of Jesus.

The consciousness of Jesus is also supremely and forever *sacrificial.* Into this divine heroism we must more fully enter. The vision of the Cross is the inmost and utmost revelation of divine wisdom and power. Can we enter into its depths and heights? We must first enter into the awful sense of sin, of the loss of sin, the shame and horror, the agony of it that made the Cross in human history. The imprint of the Cross, in its shame, must be burned deep into our lives that we may hate sin with all our hearts, and with all our hearts love righteousness. Then above us must the heroic glory of the Cross lead us on. Our hearts must be inspired by its strength of sacrifice. It was divine, for it gave all. The church must enter into this

spirit, the ministry and the membership must lay all on the altar of God,—they must be all on fire with the love of God,—they must think not of self or wealth or comfort,—but only of Christ and those for whom he died. The Cross must come again to be central in all life, and must mean the living sacrifice, wholly, gladly, enthusiastically given unto God. We need to come to a largeness of sacrifice not as yet dreamed. Men give their names to the church, but their energies and sacrifices elsewhere. The cause of Christ demands the whole personality,—service, strength, sacrifice. Once the great college was founded, *Christo et Ecclesia;* now its brain and heart are given to secular life. We wrestle in these modern days against principalities and powers and spiritual wickedness in high places, and we must have for the work the brain and heart and treasure of full lives, athrill with moral passion.

But a third great preparation must be entered upon by the churches, and that is, *a new advance with the Holy Spirit into the fulness of social service.* As someone has said: "The Holy Spirit is God social." (L'Esprit Saint c'est Dieu social). The work of individual salvation has been in good part emphasized. That work must not be abated, but the wider work of social salvation must be entered upon. This work has been not so much neglected, as uncomprehended, up to this time. But the social conscience of the church is awakening. It is beginning to feel its ethical duty toward all the relations of life. It is beginning to see that modern civilization, if it is to be called Christian, must be more sacrificial and redemptive in its whole spirit and work. Love and justice must go hand in hand. We must see that religion is not only concerned with churches, but with cities; that it must become as religious to vote as to pray; and that God may be served as heroically in the tenement districts as in the foreign missionary fields. The gospel that we hold in faith must be courageously applied to life. The social, industrial and political problems of our time must be finally solved by the spirit of the Cross.

"We stand today," as Amiel says, "between materialism and socialism, neither of them rightly valuing human personality." It is only rightly valued at the Cross. The church, therefore

must throw herself with fresh ardor and whole-souled consecration into the regeneration of society, the revival of righteousness in heart and home and mart and state. It must lead in the spiritual regeneration of modern life. It must inspire all hearts with the enthusiastic passion for humanity,—with a hand to hand grapple with the world's sorrow and sin. We must realize, however, that it is only after a fuller and deeper spiritual consciousness with Christ has come, that the church can effectively enter upon the new tasks, weighty and severe, that confront it. They are splendid tasks, and Christianity we are sure will be equal to them, for it has the secret of continually new advance. Christianity means spiritual progress, for it has inexhaustible power. "It never returns upon itself." It knows no recessional. Its perpetual watchword is Forward.

But this new work, we confidently assert, is useless unless it be permeated with spirituality. It must be not merely a formal or outward thing. As Harnack says: "The gospel is not one of social improvement, but of spiritual redemption." The new vision and task, therefore, is the full and absolute redemption of man in all the varied relations of life. As we were tardy in missionary zeal, for long centuries neglected, so we have been tardy in taking up this new work. We have not had faith enough. We have been unbelieving and dismayed. And there has come something of estrangement, even alienation, between the church and the working people. Now we must take up the task with believing hearts. The social redemption of the world can never be accomplished by mere socialists, political economists or legislators. It can only be done by absolutely consecrated and fearless Christian leaders and spiritual statesmen. The work must be done by the sternest and purest consecration of Puritanism, by the finest and strongest evangelicanism that finds its ethics and its vital power as well as its social authority and social safety in the simple gospel of Jesus,—that holds to the simple gospel, not only as the supreme authority in life, but the boundless fountain of all power, and that finds the whole gospel in that one divine Person, matchless, glorious, our royal Redeemer, the Lord Christ, crucified, buried, risen and crowned triumphant forevermore.

We ask you, brethren, are not such things as these something at least of the preparations needed? But these things, you say, will they be the preparations of spiritual awakening or the spiritual awakening itself? Can we really know or say? The Kingdom of Heaven cometh not with observation. We cannot say, Lo, here! or lo, there! But suddenly we shall awaken to the fact that we have *arrived*,—and yet arrived only at the beginnings, with the further unfolding work still stretching out before us in infinite reaches, like range on range of mountain heights.

What if the new awakening does not come as fire falling from Heaven? What if it does not at the start inaugurate itself in the conversion of individuals? May it not be the greater work to convert Christian conditions and Christian conceptions to greater largeness and fulness? What if in the doing, we shall be all the time receiving? In these larger sweepings of the Spirit, lesser problems will be solved. The resources of the Christian churches will be laid on the altar in the great revival of Christian benevolence for which Horace Bushnell longed. The missionary zeal of the church will go on conquering yet more largely. The prayers and sacrifices for foreign work shall return in blessing on the home churches as the moisture given up to the clouds is poured upon the earth again in fruitful showers. And the spiritual unity of the churches, for which Christ prayed and for which we work, will come as naturally in the loving warmth of this new spiritual awakening, as metals are fused and welded together in the fire.

Are the beginnings of the spiritual awakening already here, and we have scarcely discerned them? Were we again expecting an emotional revival, and has the new life taken other forms,—in the widening of the thoughts and ideals of the church, in the revivals of civic righteousness, in the growing sense of brotherhood, in the deepening of all life, in the increasing sense of spiritual reality and supremacy. Already there have been some droppings before the shower,—a few institutional churches, a few social settlements, some valiant strivings for municipal righteousness in the strategic centres of the nation, some proposals for industrial and international arbi-

tration. Not so much in themselves, but most significant prophecies of nobler things, especially of a deepening of heart and spirit, of a great on-coming movement that shall finally fill the church until it in turn fills the world with the love and service of God in the love and service of man.

Brethren, what almighty resources are put into the hands of Christ. His word is: "All power is given unto me in Heaven and on earth, and lo! I am with you always." Boundless and eager are the reservoirs of God's grace. All that is needed for the flow into all life and the whole world are the open conduits of lives pure in spirit and full of faith. O leaders of the new day,—thinkers, writers, teachers, preachers, may God anoint you as prophets of the coming kingdom! It is not far off! Its beginnings are already among you! The Lord increase our faith, the Lord increase our work, that we may enter in and possess the land that He sware unto our fathers!

THE PRINCIPLES OF CHRISTIANITY APPLIED TO INDUSTRIAL PROBLEMS.

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Industry and religion are the two greatest factors in the problem of human life. Industry is the base line, the rootage, the very condition of existence. Religion is the sky-line, the atmosphere, the horizon, which makes life more than meat and the body than raiment. Between industry and religion stands the Church, never more needed by both than now, to mediate between the industry which provides our living and the religion which is our very life. None the less is it needed to give religion its earthly foothold, put soul back into our work for daily bread, and make our way of earning a living the way of life.

That we may realize this new ministry of interpretation and mediation to which the churches are called of God alike by the spiritual impoverishment of the work-a-day life, and the all too little influence which the churchly forms of religion have upon the working world, let us see the need which industry has for what religion is and does, and the power over life which religion may find in industry. In being the medium of this exchange of values may not the church find the rejuvenation of its vital power, the re-kindling of its altar fires?

In the foreground of our discussion is the fact that Christianity has entered upon the second industrial century of the world's history. What that means we have scarcely begun to imagine. But the first century of modern industry stands in the clear. The Nineteenth Century was ushered into the history of the whir of the power-loom, which has been then just fairly got to work. When the hand-loom ceased to beat the measured tread of all the centuries gone by, and the power-loom began to set the pace of modern life then mediaevalism ended and times altogether new began. So much more rapid and radical than any other change through which civilization has ever passed was the transformation wrought by the introduction of machinery,

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Minutes, p. 540.

the concentration of capital, the establishment of the competitive order, and the subdivision and the organization of labor, that the appearance of these new factors among men is recognized as "the industrial revolution." More than anything else which had yet been introduced into the world they began to weave human life itself not only into a new pattern but into a new texture. In less than thirty years the new machinery virtually revolutionized the world's life and began to change the very face of the earth.

We are far enough away from that abrupt break with the past to inquire whither we are being borne on the still rising tides of the new times. Whither away is modern industrialism bearing human life upon its resistless streams of tendency? From the course it took through its first hundred years we can discern at least the direction of the channels through which its swift and tumultuous tendencies are forging their way into the times that are to be.

With the French Revolution the individual began to gain a new independence. That mighty revolt against the order of life which had for centuries merged the one man in the mass, for ever broke up the ancient solidarity. Out of the death of feudalism came the birth of democracy, The democratic individual was being born politically, when machinery appeared to give him a new world to conquer. All the inherent and attendant forces of machine-production conspired to intensify the independent individuality of many who exploited the tools of production. Even the many more who were left to work with their bare hands without either the material or the machinery for producing their own living were individualized as never before. The serf was no longer tied to the soil. Liberty of movement came in for the first time with the world market, and labor could go where there was the greatest demand for it. The individual became the new unit of society.

No sooner had the type of this new individual unit been fairly and firmly set than the same forces immediately began to put together those who had been separated from their groups. The industrial process of reintegration set in. The forces resident in or centered about machine-production and the subdivision of

labor began to assert their superiority to the domination of the very individuals who created and until recently controlled them. The tendency of this new industrial society has been more and more from individual independence to the interdependence of man upon man, craft upon craft, class upon class, nation upon nation. Before the century was half over, industrial life swept away from unrestricted competition to a combination of capital and labor as inevitable and involuntary as the pull of the moon upon the tides. From the personal maintenance of the freedom of contract, the wage-workers were driven to the only possible exercise of that right by collective bargaining. Politically, the trend has been from local antonomy and state rights to national and international consolidation. Socially, whole racial populations have been blended more and more in huge cosmopolitan, composite citizenships. The irresistible ground swell and tidal movement of the present quarter century has been away from individualism toward a new solidarity. While the individual instead of a kindred group is the unit of the new social order that is coming to be, yet, as has been none too strikingly said, "We are struggling with this preposterous initial fact of the individual, the only possible social unit and no longer a thinkable possibility, the only real presence and never present." Combination on either side controls the market and leaves the unorganized individual to accept what is offered with no alternative, except to contract. To bargain freely with combined capital the individual laborer has found it a sheer economic necessity to organize his craft, even at the risk or expense of abridging his personal liberty. The collective trade agreement under present conditions cannot fail to supersede the individual contract in the labor market. Meanwhile, the individual employer was left helplessly at the dictation of the united employees. Employers' associations became as much of an economic necessity as labor unions. Both are organized on essentially the same basis of an instinctive, class conscious impulse for self-preservation. Each obliges the other to conform the type and tactics of its organization to virtually the same model. Swiftly and inevitably both constituents in the industrial group are adjusting their business methods and relationships to these inexorable conditions of modern industry.

Yet beneath all the overlying turmoil and friction, injustice and menace, attending this rapid and radical readjustment, there is certainly developing a larger liberty at least for the class, a rising standard of living for the mass, a stronger defence against the aggression of one class upon another and a firmer basis and more authoritative power to make and maintain peaceful and permanent settlements of industrial differences. More slowly but surely there are developing legal forms and sanctions which not only make for justice and peace between employers and employees, but for the recognition of the rights and final authority of that third and greatest party to every industrial interest and issue — the public.

Among the factors of modern life chiefly to be reckoned with not only by the church but by society, is the changed economic status of women. Although the woman has always done her full share if not more of the world's work upon which the family has depended for its existence and well being, it has been hitherto for the most part done at the heart of the home and the center of the family circle. One of the way-marks of modern industrial progress is undoubtedly noted in the separation of the shop from the house, and the restoration of the home to the family. But the family has never been subjected to such a strain as by the increasing industrial necessity for the wife and mother to do so much of her work out of the house and away from her home and children. The growing economic independence of women may partially compensate for this loss to individual homes by benefiting the institution of marriage in general. For, the abject dependence of so large a proportion of women upon marriage for their livelihood did not previously tend to purify the marital relations or put the wife in her rightful place on an equality with her husband in the family circle. Capacity for economic independence can not fail to admit both the man and the woman to the marriage contract on more equal terms and establish the status which it involves on a freer and a more ingenuous basis. But great as is the gain of this more just and moral economic independence of woman, it is attended with serious disadvantages. The dependence of the family upon the wife for support is at fearful cost to childhood and home

life, and in a large proportion of cases undermines the self-respect and dependableness of the husband. Those forms or methods of industrialism which have ignored the humanities of sex and age stand at the judgment seat of the medical professions, of the school teacher's experience, of the government statistician's results and of all child labor legislation, convicted of deteriorating the very stock of the race.

Wholesale emigration is for one or two generations, a more serious crisis in family life than is generally known. Especially among the less assimilable races, and where a primitive peasant folk are precipitated into the heart of a great wilderness of the industrial city, the effect is well-nigh destructive not only to family relationships but to individual character. The precariousness of livelihood and the enforced mobility of labor are also a resistless undertow which undermines and sweeps away the very foundation of family life. It is the occasion of much of the desertion and divorce which so seriously menace the marriage relation. Bad housing conditions are so inimical to the very existence of the family worthy of the name as to demand the attention of the church as it long since has inspired the action of the greatest municipalities. The way in which family unity is ruthlessly disrupted by sectarian rivalry, while so little is offered the family group which all its members can equally enjoy together, these and many other tendencies of the industrial age show the family to be the greatest and yet most ignored factor of modern life.

Perhaps more significant than all the tendencies of industrialism which have been noted is that which sets irresistably toward international relationship. Capital has largely expatriated itself. It floats its bottoms beneath any flag which it pays best to sail under. Below the sinister influence which commercial interests have had upon politics, there may be a larger good evolving. For the very elements which have been creating internal strife and provoking foreign wars may soon become so international in their proportions as to make vested interests the chief impediment to war and the mainstay of the world's peace. Organized workingmen who were the first to frighten the world by ignoring national boundaries, are without the loss

of their patriotism, naturally organizing across all frontiers.

With the possibility of this climax in sight and in view of the profound changes in social conditions which it has already wrought, the industrial social order, that is only really coming to be, is the most portentous fact on the horizon of the twentieth century facing the church and testing her gospel.

Christianity is inextricably identified with these human factors of the industrial problem. The destiny of the church is inevitably involved in the irresistible tendencies toward industrial democracy. Not for the first time is the power of christianity being tested by its ability to solve the problems it has raised. The Christian Evangel has all along been the ideal overhead and the dynamic within the heart which have inspired a divine discontent. Every now and then the Gospel strikes the earth under the feet of the common man and he rises up and demands to be counted as one. Old John Wycliffe's categorical imperative, "Father he bade us all him call, masters we have none,"inspired"Piers Ploughman", the first great labor song, John Ball, whose field preaching was a declaration of rights, and Wat Tyler, who led the peasants' strike. Many another labor movement has inscribed no more nor less upon its banners than the Swabian peasants had upon theirs, a serf, kneeling at the cross with the legend "Nothing but God's justice." The progress of the democracy has often halted in passing the church and listened at its oracles to hear whether it could express christian principles in terms of industrial relationship, whether it would let the worker be the man its free gospel and its free school have taught him to know himself to be.

Protestant Christianity has from its very birth been persistently faced with the demand for the economic justice and industrial peace promised by the prophets and proclaimed by the Christ. In culminating in the correction of theological errors and ecclesiastical abuses the Reformation of the 16th century must be admitted to have fallen short, however excusably, of the great moral and social results which would have been its legitimate consummation if its splendid beginnings could have been carried on and out. For it was made possible, more perhaps than by anything else, by the social discontent of the

oppressed peasantry. Luther's protest found its most fertile soil in those suffering from the oppressive industrial conditions under which people had been robbed and beaten to the point of revolt. The economic side of the great reformation is yet to be written. So far it has received due emphasis only in the radical literature of writers avowedly inimical to christianity.

At the rise of the evangelical movement in the 18th century the Wesleys had no sooner raised that standard of reality in religion than they found themselves face to face with this same imperative industrial problem. The Methodist chapels and class meeting trained both the leaders and the mass of the working people for their trade union movement, which was one of the incidental and most far reaching results of the revival in England. The rise of the great middle classes to their activity in social reforms is due to this same evangel which brought the sunrise of a new day out of the leaden skies of 18th century England. Further, the rise of the factory system suddenly put to the test of its supreme crisis the christianity of the 19th century. It was the evangel of the Seventh Earl of Shaftesbury, of Frederick Denison Maurice, and of Charles Kingsley, which more than the Duke of Wellington's battalions, saved England from the revolution threatened by the Chartist movement to the evolution which has sanely and surely developed England's magnificent municipal and social progress in the last quarter century

What to do to apply our christian principles to the whole bewildering, complicated, many sided and world wide problems of industrial rights and wrongs is the very nightmare of the modern conscience, that may well awaken any part of the church which is asleep to this greatest of all questions.

These things, suggested by what christianity has in common with the situation, the church may do.

I. As Christianity stands for reality and the church can only do her best when she knows and faces the worst, we can discover and study the facts of industrial conditions.

It was not until twenty years ago that any attempt was made to classify and summarize the influences which livelihood has upon life, occupation upon character, economic status upon the

state of religion. All England was startled by "the Bitter Cry of Outcast London," which was piteously and sternly raised by the missionaries of the Congregational Union working through the then little known East End. Amidst the clamor of protesting voices, over the sufferings of poverty stricken thousands and the growing discontent at the neglect of social conditions, just one man went silently to work to get at the root of the problem. He stood almost alone in his insistent and persistent self-exaction to ascertain accurately the facts of the actual situation. The opening years of the twentieth century have registered no greater achievement than the completion of Mr. Charles Booth's "Life and Labor in London" at the close of the nineteenth.

This investment of twenty years of leisure and a quarter of a million of dollars by London's great Christian shipper is already producing results commensurate with its cost. It showed up London to itself and to its churches. The London County council makes answer to the facts in the most gigantic effort to obliterate the slum in which the greatest municipality on earth far away leads. In "The Religion of London," Mr. Mudie-Smith shows that only one-fifth of the population ever attends church; but that the bulk of the regular wage earning class stands untouched apart from all forms of religion; that there is less hostility and criticism than twenty years ago; that while atheism is rare and secularism not powerful, and disbelief is small, the sense of detachment is great. To these facts the churches are responding in a new co-operation with both organized capital and organized labor to rescue the situation. George Cadbury, evolving and detaching the modern village of Bournville from his great cocoa works, is setting an example which business-like, not to say christian, employers, are surely following in this country and abroad. For the investment of humanity in industry pays. The adult schools which gather thousands of English workingmen for an early Sunday morning social bible study are being paralleled by the railway and shop work of our Young Men's Christian Associations, and some local achievements by all too few of our churches.

II. Christianity stands not more for the real than for the

ideal. In revealing the worth of the soul, in proclaiming what a man was meant and made to be, it is committed to the support of a rising standard of living. If we have taught the worker to be a man we not only can not blame him, but must defend him, in demanding the living of a man for himself not only but for the wifehood, motherhood and childhood of his home.

Have we not, until now, been teaching, drilling, disciplining our men, women and children at home, school and church, by their loyalty to family, party, patriotism and religion, to sacrifice self and stand together for interests common to all or any part of them? Have we not invested with patriotic and even religious sanctity those who sacrificed themselves for "their own" folk, or country or faith? How then, do these virtues suddenly become vices, these heroes and heroines all at once become sordid conspirators, these martyrs nothing less than criminals when they combine, stake everything dear to each, risk all, and stop short of the loss of nothing, in "sympathetic" action to save their own or their fellow-workers' standard of living? It may not be wise, it may even be unjust, but we submit that what is by common consent considered wholly meritorious in every other sphere for self-sacrifice cannot be wholly reprehensible in that of industrial relationship, where it is hardest and costliest to exercise it. What is attributed to the very best in men elsewhere cannot be attributed to the very worst in them here.

It looks, then, as though some of us were being tried and found wanting. Our morals may be good as far as they go, but they do not go far enough to apply to others with whom we have to do. We want others to do unto us as we are not willing to do unto them. The industrial world has outgrown our moral sense. We are making our profits under the modern factory system, but deal with our fellow-workers, or want them to deal with us, rather, as though they were living under the old outworn and discarded "domestic system" of individual industry.

Our "souls" therefore need to catch up with these "times" which try them. Our morals, born of the "good old times,"

need to be adjusted or perhaps only to be extended, so that they cover the life we are now living, the working world we are now working in, the men, women and children now working with us.

It is at this point that our souls are tried and need to be, for their own sakes, as well as to make progress possible.

Of "times that try men's souls" we speak as the "heroic" age, and yet as though they were to be dreaded. But when we look back to them from some safe distance, we are generally forced to confess that the "times" were not more out of joint than that the "souls"—our own or others'—needed to be tried.

The idealism of religion hovers like the ghost of the working world's discontented spirit, theoretically near yet tauntingly out of reach. Cannot the churches apply the ideal of religion to work-a-day life? If not, will not both the religious and working world have to find some form of churchly ministration that can really apply the ideal to the common life?

III. The principles of Christianity applicable to industrial problems are none other than those which have all along its history been applied to the salvation of the individual soul. They simply need to be extended from the personal relationship of the one man to the one God to all the relations which this same man sustains to every other man. It can and should be done not as any other application of the Gospel than that which has all along been considered essential. It is an integral part of the message which applies the power of God unto salvation. For the relationship of religion reaches no higher Godward than it does downward aud outward toward fellowmen. Its outward extension measures the reality of its inward intensity. Its heavenward perpendicular equals its earthward horizontal.

Thus for example the law of righteousness is to be applied not only to right the relation between man and God eternally, but to make right those relations between man and man in industry which constitute so large a part of human life upon the earth. The conviction of sin is to be traced from its root in personal selfishness to its fratricidal expression in cruel industrial strife. The principle of substitutional and vicarious sacrifice, forever glorified by the intercessorial mediation between

God and man once offered on the cross, must have its counterpart and complement in the service of His followers whereby they fill up on their part "that which is lacking of the afflictions of Christ." That substitution of others for self and of self for others in loving "thy neighbor as thy self" is exacted by that Golden Rule which is the very rudiment of Christ's ethics. To deny the application to the work-a-day business not only of the law of neighbor love, but of the vicarious and substitutionary suffering of each Christian believer, and of the whole body of believers for others is simply to hold the form of Godliness while denying the power thereof. For the very power of God unto salvation has only and always found application through the medium of self sacrificing life. If human life is to be "saved" in the largest area in which it lives and moves and has its being, then the Gospel must find terms of industrial relationship in which to get the followers of the crucified Saviour to take up their cross of economic self-denial.

We should urgently reimpose on the conscience and heart of our own and all other churches and Christian people their high and holy prerogatives of intercessorial prayer, mediatorial ministry and personal and collective sacrifice for the prevention of fratricidal strife, for the equitable adjustment of real differences between conscientious men, and for the peace and progress of the entire community through which service of interpretation and mediation, more than any other within our power to render, the Kingdom of the Father is to be advanced among the men of this industrial age.

When both the church and the school, as well as the press, rise to fulfill their function of interpreting the human values which industrial organization has added to civilization, the people will not allow themselves to be deprived of the gains received from both sides of the present line of cleavage by the factional war cries raised by either. But meanwhile the "ministry of mediation" is the need of the hour, and may rightfully be demanded by the community at the hand and heart of religion and of every church and individual claiming to represent it.

Belief in "the incarnation" is slowly but surely coming out

of faith into fact, out of theology into experience, out of creed into deed, out of the character of individuals into their human relationships one with another in community life. This movement of personal religious ideals toward social realization is not in itself new, however recent some of its tendencies may be. Such oneness of heart and soul and accord had never been experienced before the birth hour of the Christian community. The right of private property was so waived and replaced by the sense of social stewardship that the apostle needed to utter the reminder, "While it remained, did it not remain thine own, and after it was sold was it not in thy power?" For, "not one of them said that aught of the things which he possessed was his own, but they had all things common." Their strangely brief but glorious righteousness of life, peace of relation, and joy of brotherhood, came nearer to the realization of the world's dream of "liberty, equality, and fraternity" than any other scene ever witnessed upon earth. The outside world was amazed and perplexed, men saying one to another, "What meaneth this?" But within the charmed circle of the new social order, "they were all filled with the Holy Spirit," "with gladness and singleness of heart," "spake the word of God with boldness," "and with great power gave their witness" that the Lord Jesus was alive, "and great grace was upon them all."

The religious communion and the social fellowship, which thus sprung from a common source, indistinguishably flowed on and out in the mighty stream of the common life. And so this Christian folk are described as "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." And it is significantly noted, "The Lord added unto them day by day such as were being saved."

Whenever the successors of these primitive Christians, however remote from them in type, have been re-filled with the spirit of the Son of Man, some such social results have always attended every new Pentecost. The forms of relationship and action in which the divine spirit has found human expression have varied, as they ever will, but they have never failed to

effect a result closely akin to, if not identical with, that which at first caused the outside world to wonder.

Among the Franciscans in Italy or the Wesleyans in England, or whoever else were filled by that same spirit, the new life has been surely seen practically spiritualizing the physical, sanctifying the secular, fraternizing business, Christianizing the state, evangelizing society and humanizing religion.

As religion becomes more human, it will be seen to be no less divine, even as many have been constrained to recognize Him to be "Son of God," who called Himself, and more really than any other was, "Son of Man." It may not be so exclusively ecclesiastical, but it will be no less a personal faith for being translated into communal terms.

"Incarnation" is breaking through the boundaries of dogma into the domain of life. The conscientious believer in it as the cardinal and all comprehensive tenet of the faith cannot honestly fail to carry it out into the acts of daily life. It must and will more and more find expression in terms of economic values and of industrial relationships, at whatever cost of personal profit or of change in the social order.

For, in these very terms of human value are stated the present day corollaries of the eternal propositions in the Gospel of the living God.

ETHICS OF CHRISTIANITY REFLECTED IN THE LABOR MOVEMENT.

BY E. E. CLARK.

Grand Chief Conductor, Order of Railway Conductors, and one of the men appointed by President Roosevelt to form the Anthracite Coal Strike Commission.

Christianity is a science far reaching enough to extend to the uttermost parts of the earth and broad enough in its principles to afford room in its plan of salvation for all mankind. The ethics of Christianity are so comprehensive as to apply themselves to every phase and every incident of human life. They involve so many branches of thought as to make it impossible ever to exhaust the profitable discussion of them.

But, broad, comprehensive, exhaustive and far reaching as the science and ethics of Christianity are, the whole may be concisely and correctly summed up in the statement that the purpose is to lead mankind to better and happier lives here and hereafter, through development of the higher instincts and the better sides of human nature.

The labor movement is not a campaign against law and order, led on by agitators and enemies of peace, as some would represent it to be. On the contrary, it is the tangible evidence of the desire for better things on part of the masses who, in accord with divine edict, bring the sweat of labor to their brows in order that they may eat bread. It is the overflow or safety valve for the ever present, irresistible longing for greater liberties and better conditions of life. It is reflective of the same spirit which led the children of Israel to refuse to make bricks without straw, which buoyed them up in their pilgrimage in search of the promised land, which brought the Pilgrim Fathers to the newly found West, which has performed so important a part in the development of the new world, which is behind the

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Minutes, p. 540.

march of civilization, and without which progress would be impossible.

Christianity and Labor Advancing Together.

Like all great movements or reforms it has had its authors, its disciples, its apostles, its missionaries and its martyrs. Its aim is to make mankind better, more comfortable and happier here, and this of necessity, leads them nearer to a probable happy hereafter. The work of the church will not be done until the millennium shall have dawned; and until that day the labor movement will be found pressing on side by side or hand in hand with it. People talk glibly about solving the labor problem. The cause of Christianity will not have completely triumphed so long as there are sinners outside of the fold, and the labor problem will not be solved so long as hope of better things springs up in the hearts and minds of men. We shall steadily approach the goals which we seek. Some day they will be reached.

For the purpose of this discussion we can only give brief consideration to a few of the ethics of Christianity which are involved in, or, I prefer to say, which are reflected in, the labor movement. And so I shall call attention to some few of the many incidents in the life and teachings of the man Christ which seem to apply most aptly and opportunely to the practical life of man in this twentieth century.

Before going further, and to avoid possible misapprehension or misunderstanding, it is proper for me to say — which I suppose I should be ashamed to admit — that I am not a member of any church and that I do not profess to be a Christian. I, however, believe in Christianity. I hope that while neglecting many of its teachings — all of which are good and none of which ever brought harm to any man — I consistently follow others of them, more especially those to which I shall particularly refer.

Christ came to earth as the messenger of God to all mankind. He did not go into the temple and from there proclaim his mission but he went about among the poor and lowly, the masses of the people, teaching and preaching of better things for them.

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He announced one of the eternal ethics of Christianity when he bade them bear one another's burdens. And that is one of the ethics of Christianity which is deeply involved in the labor movement. The labor movement as we know it in this age is a combined effort on part of the many to rid each other of some of the burdens which are borne in their individual capacities, and to make life better, brighter, happier for all. It seeks to secure for the industrious man compensation for his services, and hours of labor, which will afford comfort for himself and family and opportunity to develop and cultivate a taste for a higher life physically, morally and spiritually. If Christianity means anything it means that all men are God's children, and, whether it be right or wrong to view it in that light, it is certain that the word and promises of God preached to a hungry man or to the man whose days know nothing but a ceaseless grind of labor for a bare existence and whose nights know nothing but the sleep of physical exhaustion will fall in barren soil.

Both Making for Higher Civilization.

Christianity makes steadily for a higher civilization and if I were asked to point out one, and only one, evidence of the fact that the labor movement of this day involves many of the ethics of Christianity I would without hesitation call attention to the fact that the labor movement is strongest and thrives best in those countries where Christianity is most strongly entrenched and most generally accepted. There is no labor movement in idolatrous India. Neither Christianity nor its practical ethics give the masses there hope for better and higher things and so instead of hustling and striving as does the trade unionist in Christianized America, that native quietly and tamely succumbs to starvation, saying "It is fate."

God saw to it that the widow's bin of meal and cruse of oil did not become empty. Christ said "Suffer little children to come unto me." The two principles thus laid down have been embraced and faithfully followed by the leading organizations in the labor movement. By the establishment of out of work funds, fraternal insurance, and widows' and orphans' funds, to which the individual members contribute liberally from their

hard earned means, the widows and orphans are kept in meal and oil.

By earnest and energetic efforts the labor unions have, to a large degree, checked the coining of infant health, life and limb into money for the coffers of those whose conception of business is the employment of children of tender years for long hours at arduous labor, and for the merest pittance, thus mortgaging beyond the possibility of redemption the health, morals and welfare of generations yet unborn.

The Anthracite Coal Strike Commission, in its investigation of conditions in the anthracite region, found that within a few years numbers of silk mills had been located in that region with no apparent inducement for such location except the opportunity there found for the employment of little girls. It was shown that hundreds of such little ones of tender years were working from six o'clock in the morning until six o'clock at night, or from six o'clock at night until six o'clock in the morning, and for wages as low as three cents per hour.

It was argued on one side that these were the children of workingmen and if their parents did not permit it the conditions could not exist. This was answered by the assertion that the conditions under which the parents worked were such as to compel every member of the family to contribute every cent that could be earned no matter what the cost might be in health or morals. The miners argued for higher wages and better conditions for themselves so that the young children would not be required to assist in earning the necessities of life, and so that the few inhuman parents who perhaps would drive their offsprings to such labor would not have the excuse of spurring necessity.

The Economic and Sociological Wage.

I desire to here digress far enough to call attention to the fact that a fair inquiry into the sociological conditions among any class or group of workers must take into consideration both the economic wage and the sociological wage. It may be said that in a certain employment three dollars per day is a good wage, and so far as it goes, the statement may be true. But if

the employed must be ready for service at all times and is thus prevented from devoting part of his time and attention to other employment, and is not given employment for more than half the days in the year, the results at the end of the year are no better, even if as good, than if he had been steadily employed at a dollar and a half a day. That is, the sum of his earnings available for support of his family and which constitutes his sociological wage is equivalent to a year's work at one-half the economic wage actually paid.

What would your Sunday Schools amount to, or what would they accomplish if all the children were required to work at steady, exacting employment for twelve hours out of every twenty-four through the week? Would there be much opportunity to hope that the little children would come to Christ as he bade them do?

Much has been accomplished in this work but it is far from being finished. Let me repeat that wherever an effort has been made to restrict child labor it has had more loyal and earnest support from the labor unions than from others, while most such movements have been originated by the unions. This is a work in which the church can well give its active and energetic assistance.

Christ chose disciples and bade them go into all the world and preach the gospel to every creature. What was the gospel which he directed them to preach? Was it an eye for an eye and a tooth for a tooth? Was it a gospel of fear, illustrated with vivid word pictures of the imaginary heat and torture in store for all those who did not accept it? Was it composed of theological discussions? No. It was the simple gospel of love. Love of the Father for the Son. Love of the Son for mankind and the beautiful commandment that ye, we, love one another.

The Industrial Crisis and the Great Commandment.

What commandment could more aptly fit the present condition of industry and society? Deceit, desertion of trust, scandal and crime are rife and are found in high places as well as in lowly places. The man who, holding a position of trust, either public or private, takes advantage of the opportunity to rob

those who have placed confidence in him has no love for his neighbors or for society. If the love for one another of which the Savior spoke had been entertained by the leading spirits on either side of the recent regretable conflicts in portions of the State of Colorado, our page of civilization would not have borne the ineffaceable blot which has been put upon it by a seeming effort to make a right out of two wrongs. If we demand respect for law and for the right from others we must in all consistency be willing to respect the law and the right ourselves. Wrong is wrong and defiance of law is defiance of law whether perpetrated by those in authority or by others. If we expect consideration from others we must give consideration. If we claim rights we must recognize and shoulder responsibilities. If we demand privileges we must assume obligations. If we want to be loved we must love.

Labor Has its Peters and Judases.

The labor movement has its disciples going about among the people encouraging them to higher purposes and ideals, teaching the precepts of organizations whose principles are enunciated in their mottoes, "Fidelity, Justice and Charity," "Benevolence, Sobriety and Industry," "Brotherly Love," etc. Ah! I hear some one say that some of these disciples of labor preach discontent and strife and do more harm than good. Perhaps that is true. I am sorry to be obliged to admit it. But it must be remembered that nineteen centuries ago the Savior of mankind selected twelve men whom he thought he could tie to, and among the twelve he later found Peter, who denied him, and Judas, who betrayed him. I presume the percentage of deceit, disloyalty, moral cowardice and treachery holds good in this twentieth century. The labor movement can not be justly denounced because of mistakes, evil acts or even crimes perpetrated by some of its emissaries or members any more than the church can be justly denounced because occasionally a human wolf is found in the clerical garb or because of the backsliding of an occasional member.

Some emissaries of labor have taught the doctrine of class hatred, distrust of fellow man and repudiation of the common

obligations of citizenship. Some clergymen have helped such propaganda along by extreme expressions condemnatory of all organized labor because of mistakes or wrongs committed in its name and which were probably sincerely regretted by the great majority of its members.

Such expressions do not represent the ethics of either the labor movement or of Christianity. They hurt and hinder the great beneficent work of the labor movement and of the church. They show that all good causes are retarded by over enthusiastic adherents whose judgment is out of balance.

The Industrial Millennium.

The Christian looks forward with hope and confidence for the coming of the millennium, when all men shall know Christ and serve him. The earnest advocate of trades unionism looks with hope and confidence for the dawning of an industrial millennium when all men shall know and have opportunity to enjoy a higher, nobler, better life. Scoffers and unbelievers scout the possibility of either and call us, who believe that these things will be, visionaries. I, for one, would rather be a visionary, with hope in the future and with some of the milk of human kindness in my veins than to be a cold blooded cynic, unable to find pleasure in present associations or encouragement in future prospects.

But let us not lose sight of this fact: The church can not save sinners and the labor unions can not give its full benefits to the individual except through the efforts of the individual sinner or workman. No sinner can declare himself to be a part of the church and be saved through vicarious atonement. No workman can hope to enjoy the benefits secured by the labor movement unless he is willing to work for them. And both may depend upon it that the portions of permanent good which they receive, either spiritual or material, will be in direct ratio with their personal efforts. The theory of universal salvation without regard to personal worth and the theory of socialism, under which each shall work when and at what he chooses, are alike impossible and impracticable.

Christ came to earth with a message of peace on earth, good

will to man, and in appreciation of his efforts the populace crucified him. The message of peace and good will, has, however, echoed down the halls of the centuries and I am optimistic enough to believe that despite the seething caldrons of industrial and international strife which are now observed in some places, there is, in proportion to the population, more of that spirit in the hearts of men to-day than ever before. Men prominent in industrial and in national affairs are actively employing their time, their energies and their influence in the direction and causes of industrial and of international peace.

Not a Peace but a Just Peace.

The desirability of peace in any walk or condition of life needs no discussion; but peace, in order to be lasting and in order to be a blessing, must be established in right ways and on right and just lines. I would hail with glad acclaim industrial peace so inaugurated; but I want no industrial peace which can not be had without dishonor. I would not wish to see peace established by a complete surrender on part of the workers for that would mean simply serfdom. I would not want to see peace come through an unconditional capitulation on part of the employers for that would soon bring actual anarchy. No peace enthroned under either of those conditious would be permanent or beneficial. Harmony is a thing greatly to be desired but it is not desirable that either side should furnish all the harmony. The disposition of the members of trades unions in the direction of industrial peace is best shown in their ready and steadily increasing subscriptions to the principle of arbitration.

One of the cardinal virtues of Christianity is charity and that beautiful spirit is one of those generally accepted, taught and practiced among those who make up the organized labor movement. It is not too much to say that, considering their means, they give more liberally to the aid of unfortunate or distressed fellows than do any others. They spread the mantle of charity over the shortcomings and faults of their associates and of others. They have big hearts and willing hands in the hour of trouble. Individual acts of unselfish devotion and of kindness could be recited almost without end. In one sad instance in the coal fields of Pennsylvania the mother of a little babe lay

sick in bed. The father was brought home a corpse, the victim of an accident in the mine. The funeral was held and upon returning from the cemetery the friends who were doing all that human hands could do in such an hour found the wife and mother dead in her bed. What became of the little one? Did it find its way to an orphan asylum? No. A roughly clad, rough spoken and rough looking miner picked it up and carried it to his humble home where there were already a wife and eight children depending upon his slender earnings, and there the baby found a welcome and a home, and there to this day it still enjoys its share of whatever of comfort that home can furnish.

Reciprocal Rights and the Golden Rule.

And now a brief reference to the principle laid down by Christ in his most comprehensive command to men. This command that man shall do to others as he would that they should do to him embraces all the ethics of Christianity and contains all the directions necessary for a beautiful Christian life. It does not mean that we shall surrender our convictions and beliefs, or that we shall give way in all things to others. It means that in our thoughts and actions we shall give careful consideration to the rights, wishes and opinions of others and then govern our acts by what our consciences tell us is right, just and fair; that we shall do by them as we would believe it to be fair and right that they should do by us if our conditions and positions were reversed.

This principle is being advocated and taught and practiced by a continually increasing number of trades unionists and trades unions. Its importance and the disastrous effects of ignoring it have been clearly demonstrated in the labor world. More and more men are becoming convinced that in order to achieve lasting success the movement must be both morally and economically right.

If we govern ourselves by this rule, so aptly termed the Golden Rule, we will bring into our daily lives all of the Christian virtues; we will broaden our natures; will have performed our share in bringing happiness to mankind; will have done our full part in the dissemination of peace on earth and have practiced good will to man.

You who hear me are disciples of Christianity or of the labor movement. I would urge you who are disciples of Christianity to preach the lessons of love, devotion, loyalty and all the other virtues which are to be drawn from the life of Christ, as applicable to life as it is lived to-day. The men of this day admit the fact and the personality of God, the Father, and of Christ, the Son, and do not care for theological dissertations intended to prove such fact or personality. To the disciples of the labor movement I would say: If you are teaching strife, discord and hatred you are doing harm to the cause, as well as to those who may follow your teachings. It is your duty to encourage men to strive to be the best workmen in their crafts, to be honest with themselves and all with whom they are associated or with whom they deal, to each do his part in his union and to teach the mission of the union to be the securing of the highest compensation, the shortest hours of labor and the best conditions of employment possible to secure within the limits of right, reason and justice.

To all I say: Put your hearts into your work. Dare to follow the dictates of your consciences. Have the courage of your convictions. Be, in fact, ambassadors for Christ or for the labor movement, or, better yet, for both, and remember that there is at all times a cloud of witnesses around to be helped or hindered, benefited or harmed by your expressions and your examples.

Neither the emissary of labor nor the minister of the gospel can accomplish the best work or the fullest measure of success if he fails to realize the importance, on the one hand, of mixing the ethics of Christianity with his work on behalf of the toilers, and, on the other hand, of giving attention to the practical side of life as represented in the ever present necessities of those who must work to-day in order that want may not be felt to-morrow.

Neither Christianity nor the labor movement can afford to have as disciples opportunists or extremists. Both movements are founded in eternal truth and we should bear ever in mind the spirit of the principles which we believe and teach rather than the letter of any text which we may select.

THE PRINCIPLES OF CHRISTIANITY APPLIED TO INDUSTRIAL PROBLEMS.

HENRY M. BEARDSLEY, KANSAS CITY, MO.

Our industrial problems are many and difficult of solution. New inventions, the progress of scientific discovery and changed social relationships give constantly new phases to each problem.

Shall labor have a larger portion of the product of human effort? Shall a limit be placed upon the accumulation of wealth; if so, what shall the limit be? How shall public utilities be owned and controlled — by individuals, by private corporations or by government, municipal or state? Shall the method of carrying on the world's work be under the present relationship of employer and employee, or by co-operation or other form of organization? Shall there be organizations upon the one side and the other — dealing one with the other, superseding the method by individual contract? Shall arbitration prevail for the settlement of labor disputes? Shall it be made compulsory? What of the place of woman in the world's work? What of child labor? How shall matters be controlled by legislation and how shall the state or municipality control strikes, lockouts and boycotts — how prevent sweating? How far shall the state undertake to provide employment for all; how take care of the unfortunate and aged? Is the single tax righteous? How far shall the state or municipality undertake to provide amusement, education and opportunity for higher life for all citizens? These are some of the chief of industrial problems.

What are the principles of Christianity which we are to attempt to apply to these problems; and how shall they be applied?

They are found in the life and teachings of Christ. It is not expected that we shall find a specific teaching, directly applicable to the solution of any of these problems. Great and good men

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Minutes, p. 544.

have tried to make such application; but their efforts have not resulted satisfactorily. We have not found how to make literal application of the injunction to abandon our suit for the cloak we honestly believe to be ours and to give up our coat also, or to go two miles with him who demands of us that we shall go one, nor yet when we are smitten on the one cheek to turn the other.

There can be no understanding, however, of the great underlying teaching of Christ. The Christ spirit is, without doubt, directly applicable to all the problems of life. We are not to go out into life seeking to find how much we can take from others for our own gain, but are to go out in the desire to find in how large a way we can serve. He is to be counted greatest who is in the largest way the servant of his fellowmen; the humble shall be exalted; "the meek shall inherit the earth"; we are in honor to prefer one another. So sincere are we to be in this service that no sacrifice shall seem too great, no labor so severe we shall not be willing to undertake it.

Now, as the years move on, we shall be better and better able, in the light which comes to men because of the teachings of Christ, to frame righteous laws, and to determine wisely how the world's work shall be governed. We are in this way coming constantly into the light where we see clearly the error of wrong institutions and are able to better them. As one studies the history of the great achievements of earlier centuries he finds that the great works of labor which have endured — the aqueducts and roads of Rome, the pyramids of Egypt, the tombs and monuments of orient lands, all stand not alone as showing the things accomplished by the peoples who made them. They are at the same time monuments of slave labor. So he finds that over-lords and nobles and kings have robbed those who have toiled; unfortunate debtors have been thrown into prison, and social customs and written laws have been cruel and unjust.

He finds, however, that the Christ spirit has been written more and more into our laws; that social customs are in many ways more kindly and just. Nevertheless, injustice and wrong so largely prevail that the kind heart cries out with sympathy. A very considerable part of those who labor are unhappy in

their toil. There is a growing feeling among them that in the accumulation of material wealth they are not getting their just share of that which they help to produce. The wants of men are multiplying, They desire to provide more abundantly for those dependent upon them. There are great temptations among these — temptations to which men yield — to waste where waste can least be afforded, to squander strength of body, and moral and mental strength. The attitude in the industrial world is one of warfare. What is going on in the great world between nations is taking place in the attitude of employer and employee toward each other. While the nations are crying "peace," they are at the same time enlarging their navies in preparation for war. So in the industrial world there are combinations upon either side, calling upon courts and upon armed men to assist one or the other in the industrial warfare. It is a common saying among men that out of this condition great conflicts will come; and that in these conflicts not alone employer and employee will suffer, but the public as well.

As statesmen, or as students of human institutions, we might take up the specific problems to be solved and give our opinions as to the specific laws which should be enacted, or as to the forms of labor and social organizations which should be perfected. We might be able to argue with great force that specific laws and institutions were in harmony with the teachings of Christ. As Christian men and women, we must move on along these lines and perfect our laws and institutions so fast as we can; but when we study carefully the life of Christ, we find that Christ himself approved no specific institution. He did not undertake to answer the questions which were propounded to him concerning the conduct of the government under which he lived or the forms of social organization about him.

When we have framed our institutions and our laws, do the best we can, we find they fail us in their application, and when we have acted most wisely, changed conditions call for new laws. As Christian men we are glad to have part in our own day in moulding institutions which help to meet the needs of the day, even though they may be imperfect and short lived. We may

have great satisfaction, too, in knowing that those who come after us will be able because of what we have done, to see more clearly than we, and to make still better application of Christ's teachings to these problems.

But we cannot satisfy ourselves in the doing of institutional work only. We are apt to put our faith in these things. There have been great souls who have proposed to ameliorate present conditions by such methods. They have proposed to entirely remodel the relationship in which labor must be performed. The result as they have foretold it, seems to be the successful working of Christian ideals, without further need of Christ. There is here certainly a misapprehension of great underlying principles. It has been assumed that labor in itself is not to be desired; that the world is to be congratulated if its necessities may be supplied with a minimum of work and if there may be an abundance of leisure; whereas the truth is that in labor itself, in the satisfaction which everyone must feel in work well done, is the highest opportunity for material happiness.

"Dear work, art thou the curse of God, what must his blessings be?"

The same error lies in the view which is taken of the accumulation of wealth. This accumulation, in and of itself, is not evil. It is the manner in which it is obtained and the use to which it is put which are evil. The wealth which is accumulated is not hidden away, but exists in material form and aids in employing men in the carrying on of the world's work. The great evil lies in the attitude of these so called "Captains of Industry" in their methods of accumulating wealth.

Again, this proposition to solve the great industrial problems by an entire change of the social organism proceeds too largely upon the theory that it is possible by a change of institutions to change men. It is based upon the idea that men can be made equal in the industrial world.

Now there is a field within which the equality of men is undoubted. Men are equal in their standing before the Creator. They ought, under institutions formed by men, in so far as it is possible so to form such institutions, to be given equality of opportunity, but beyond that the fact remains that men are not

equal in ability and can never be equal in attainment. The solution of the industrial problem which undertakes to bring all to a plane of equality by bringing all down to the level which it is possible for the weakest to attain, has done great wrong to the whole social organization.

Further than this, this proposed reorganization of the industrial relationships assumes that men will be by such plan changed in their moral attitude toward one another. The assumption is that taking away the temptations among men to be selfish and unjust, men will of necessity become generous and just; but the history of the past contradicts any possible belief in such a solution of the matter. There have been men, many men, under the institutions which have existed (evil as they have been in large part), who have been noble and generous in the extreme, and there have been men in the midst of favorable surroundings who have been ignoble, mean and selfish. History proves conclusively that good men will make good institutions, but there is no evidence that good institutions will of necessity make good men.

My thought is that we shall not be able to accomplish what we should in applying the principles of Christianity to industrial problems by simply forming just laws; though we must form such laws; nor by engaging in humanitarian and institutional work, though we must multiply these if Christ's kingdom is to come and rule in the great working world of men.

We need a new, a large belief in the power of Christ's life and teaching to develop Christlike men, with the certain hope that in the hands of such men all our perplexing problems will be solved in righteous judgment.

There is, again, another view, which I believe is full of encouragement for us. When we have the genuine Christian man, we have one whose ideals are of the new sort. The things he desires are different from the selfish desires of the non-christian business man. His view of the relationships among men is different too. And the cry of our hearts is, as we see such men moving about among their fellow men, Oh, if we could only make all men so; then the difficulties in our problems would vanish. So we come to the conclusion that we shall

best be able to successfully apply the principles of Christianity to industrial problems by finding how to make Christian men and women.

Institutions exist for the use of men. Their purpose is to aid in the development of men. Consider, if you will, the institutions of civic life. We are interested in good government, in seeing the city properly built, its sanitary arrangements properly made, in the growth and upbuilding of its commerce. But when we, with whatever zeal, have followed out along the lines of any such endeavor to better things, we see clearer and clearer the fact that these material things exist solely for the use of men; that back of all their great problems is the greater problem of the life of the children and the men and women within the municipality. We see that while the accomplishment of these things is essential, nevertheless their highest aim must always be the making of the Christian type of men and women.

So all institutions exist for the use of men and their purpose is to aid in the development of men.

Let us not, however, stop here, but get the full meaning of these facts if we can, and of the truth to which they lead in our study of our industrial world. Work is a necessity. It must be done to meet the common wants of life. Let us not think of the development of men through labor as an incident thereto. Let us rather look at this as the very highest purpose of labor. Let us not think of a Christian man going out to apply the principles of Christianity to the problems of industrial life, but rather as going out into industrial life in the Christ spirit to find here the material for building up the Kingdom.

Labor has always been and always must be essential to progress. The accumulation of capital is necessary to the carrying on of the great movements of the world's business. But the purpose of accumulating capital is not simply to prepare for the accumulation of more capital; nor is it the purpose of labor simply to enjoy the things which can be earned with labor. It is possible that both employer and employee can see that in their common enterprise they have opportunity for the development of all the traits of character that go to make up Christian manhood, industry, faithfulness, justice, kindliness, helpfulness,

self-sacrifice, hopefulness. He who is the "captain of industry" needs the relationship which he bears to the industry itself, and his employees, just as much as those who toil under him need their relationship to him and to their common task.

Further pursuing this thought let us look at another fact in the industrial world. The tendency of these times is toward the division of labor. Not only has the time gone by when the individual workman single-handed makes the finished article; but more and more the individual workman finds himself restricted in the limits of his work. The invention of machinery and the advantages of combinations of capital all help to multiply, under present conditions, the army of the employed. Here, again, it is not only possible that the Christ-spirit may be efficient to meet and solve the seemingly more difficult problem, but the very situation may in itself be the means of producing the highest type of Christian character.

In the home circle each has his or her place. There are inequalities of ability, of strength, of age,— yet these very inequalities develop the most tender sentiments and call forth the most noble conduct; and this is so without any loss of dignity or self-respect on the part of any.

The Christ spirit is not at work as it should be in the midst of our great industrial enterprises. Men have not as yet come up to the level of Christ's teachings.

The other evening, in passing the market square in my own city, where crowds gather every night to listen to men with all sorts of appeals and teaching, I passed a crowd who were listening to one,— a man of mature years,— who had before him a great crowd. As I passed he was speaking of the conduct of men of to-day, and was proposing to the gathered crowd that men were still living in the days of the Old Testament. The commandments, with their "Thou shalt not" men were willing to obey, he said, but the teachings of Christ, with the affirmative command to personal service and to higher ideals of living, men had not been and were not yet willing to obey.

It is not possible to follow out this line of thought without seeing the need of the Christian church. The day of its usefulness has not gone by; the day of its usefulness is just at hand.

It is its mission in the world to teach men to live in the Christ spirit. So it is the one institution to which the world looks for aid in the solution of industrial problems.

To some of us, particular phases of the work of the Church have been appealing with special force, in view of all we have been saying here these last few moments. The work of the Young Men's Christian Association has appealed to us because of the work it is undertaking to do. Its aim is not alone to make men Christian, but rather to make Christian men. It has arranged its program to take care of the whole man, body, mind and spirit. It has not been at all difficult under this program to rapidly adapt the work to men of all classes and to men in all parts of the world.

The carrying on of the world's work by men prompted by the Christ spirit will not make the work move more slowly. There will be vast gain instead. There is great loss today in the industrial world because of strife. There is under-work because of the dissipation of physical forces through sin. There is neglect of tasks because of want of courage and hope. The laborer who goes out in the Christ spirit is a diligent man, a sober man, a careful man, a courageous and hopeful man.

Christ was himself, at all times, an optimist, and saw about him the evidences of the coming Kingdom which he announced was at hand. He had such confidence in the ability of the truth which he taught to work its way out in the life of the world that he confided it to those whom he met, whether of high station or of low degree, learned or ignorant. Those men and women who have caught his spirit through all the years since then have been men and women filled with courage and hope. The great work world, undertaking to follow out his teaching, will be essentially a happy, a hopeful, a courageous world. As these elements are essential in success in individual life, so are they essential to success in the life of every community.

Now, we as Christian men and women, and members of the Christian church, are anxious to know in what way the church may do its part toward helping men in industrial life to find

therein the material out of which to build the promised Kingdom.

There must certainly be a new appeal to men. That appeal must come first from the pulpit. It will not be an appeal to a separate life. Men are not called upon to leave the busy marts and live in caves or monasteries. That may in the past have produced individual men of sanctified life, but the great working world was none the better for it. Indeed, whenever that life came in touch with the life of the world, in its effort to be kind it only multiplied social evil. The gates of monasteries, where charity was dealt out, became schools of pauperism and dependence.

The appeal is not to be made to men to come and get immunity from the cares and toils and trials of life and a passport into a world which is without cares and toils and trials. But the appeal must be for volunteers in the new crusade—the crusade of the twentieth century. The call will be to men, not simply to fill places in the services of the church, but to fill as well places of service in the state and municipality, in office, shop and factory. There is a great store of possible, unused Christian activity wrapped up in men. It is to be uncovered and utilized by appeal, repeated again and again. The men who are at their toil want to know that the Christ spirit has to do with their daily work and that it is not something to be gotten in small quantities in hours of leisure. The capitalist must know that the Christ spirit has its place of control in his office, during the hours when business plans are made, and that it is not enough that colleges be founded, universities and libraries established, churches built and missionary enterprises endowed out of his plenty when he has gained it. Men are hungry everywhere for this preaching of the truth; and this includes those who in their daily work are violating the principles of Christian teaching. In their hearts they know that their lives are wrong and they await the call that shall spur them on to better things. Every great call which has rallied men has been a call to service and sacrifice. The call must come not alone from the pulpit; the duty lies just as heavy upon the laity. No one can measure what might come to pass in a single generation

if all those who hold their membership in the church should apply the principles of Christ's teaching each in his own business.

There is great complaint that the church cannot reach the ears of laboring men. Certain it is that they are not found in the church. I cannot doubt that a more thorough realization by the church of the truths we have just been considering would help pave the way to a great change in this regard. Workingmen's unions have multiplied rapidly in the years just passed. Among the principles upon which they are founded are many which Christ himself taught. It is these which have given to these unions life and courage and hope. In this way the ground has been prepared for the call of the church. If men will not come into our churches as we have built them, will not have part in the services as we have been conducting them, we must modify our plans for church building, must find places where men will come, must even go to them. When men can be made to understand that those things the Christian church has to do with concern their daily work — that its purpose is to aid in the solution of all industrial problems — that in its program lies the promise of better things here and now, and new courage and hope for the future, can one doubt that they will listen?

Perhaps the most difficult task of the church is not in reaching those who work for wages. In Christ's time he saw that the greatest difficulty was to get those who had riches to understand the principles of his Kingdom and put their lives into accord therewith. I cannot read his words in any other way than to understand from them that he believed it would always be so. Within the past few hours I have listened to the talk of a group of men already rich and fast growing richer, who spoke with impatience of events which had brought about shorter hours of work and better wages for men in employment in industries upon which their own depended. These are already within hearing of the voice of the pulpit. They are often in attendance upon the church service. Let them begin to hear and think about the application of the principles of Christianity to industrial problems.

How has the hope of the world in all ages been wrapped up in the so-called middle classes? In reaching them the church is reaching all. Their judgment constitutes public opinion. There is here an increasingly enlightened, Christianized public opinion. To these let the church also come. In the conflicts which come between employer and employee, let each be sure he is right. Then let the appeal be not to force, but to this great public opinion, and wrongs will be righted. It is difficult to-day for the unjust cause to prosper in the face of public opinion.

Perhaps we are not able to see so clearly as we could wish how the teachings of Christ shall be applied to the problems which perplex the industrial world. But so men have been, through these nineteen Christian centuries, striving for the light. Men will see more clearly some day — and then in the daily work of life, men will find the material for the building of the Kingdom.

ADDRESS: WHY DO NOT LABORING MEN ATTEND CHURCH?

EDWARD D. BRIGHAM, DES MOINES, IOWA.

Your Labor Committee, after the interesting and helpful meeting held at the Labor and Trades Assembly Sunday afternoon, extended to me an invitation to come before this body and use five minutes of your valuable time in answering the question, "Why do not laboring men attend church?"

You, of course, will not expect of me such an address as you hear from one of your able pulpit orators, and therefore I have committed to paper the statements I desire to make and the thought I desire to present to you. I have thereby carefully timed my remarks, and in this manner made sure that I do not omit anything that I consider especially important. "Why is it that the laboring man does not attend church?" In the first place, if he did come, and simply listened to the prayers, sermons and songs, and in no way indicated any other interest in the religion of Jesus than that, you would not be anxious about retaining him, as he would be of no value to the work; he would not become one of you, that is, be converted, going out living his religion and serving the Great Master, and contributing of his earthly store in sustaining the Church and its work; and so I say, you would not be anxious that he be retained, and you would finally make no extra effort to see that he was made to feel at home and welcome among you, and that, on your part, *I think*, would be *exactly right.*

Now, then, what of the laborer? If, when approached by the church man and invited to come to his church, he goes and is made welcome at the house of worship, and after service is greeted by the minister and some of the members, and a genuine good-will is manifest, he goes away feeling that it is good to be there; but, lo! on Monday he is confronted with difficulties with his employer; a strike is on, and in the long drawn out contest, wife and children are compelled to suffer privations as a result of his enforced idleness. He and his union may be in

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Minutes, p. 553.

the right, and they may be in the wrong, but in either case the results to the family are, immediately, the same. Now, where is the minister and where are the church people? Are they sufficiently interested to be found meeting him or inquiring as to his welfare or in any way giving him their moral support or counsel in his every day affairs, or are they arrayed against the Union of his craft and publicly or privately saying the Union is wrong, and its members are bad, and they should he forced to go back to work.

In a word, the church and church people must, if they expect to win and hold the laboring man, show by practical, every-day contact and sympathy an interest in his life and welfare. If he is wrong in the strike, you can go to him and explain your views and help him to see his error; and if you go to him in the right spirit, I know he will listen, and if he is right, give him your support in every way you can.

You will not deny him the right to organize, I know. Now, when Mr. Parry and his following try to destroy his Union, you can help him. Indeed, I verily believe, without the church and the educational forces of the land, Parry and his associates will destroy the Union, or at least bring anarchy.

We want an eight hour law, or at least an eight hour day. Help us get it. I have not time to tell you why we want a universal eight hour day. Ask Graham Taylor, or Jane Addam; they know.

Parry wishes to stop the publication of Labor Papers. You ought to see to it that this is not accomplished. Subscribe for them; they are cheap, and will give you lots of information on labor topics.

We are trying to secure a child labor law, and the enactment of various other measures in the interest of the laboring man, in several States; and Organized Labor is using every possible honest means to that end. You can help us, and at the same time you can be winning the laboring man to Christ in the most effectual way.

The laboring man cannot get along without Jesus and the Church, and he knows it, if once you get him to stop and think. I mean that same Jesus that came among men and ministered almost wholly to the common people; you know that in nearly

every case where he ministered to an aristocrat it was after he had been sought out by the aristocrat.

If you wish to win the Union labor man, buy Union label goods, and don't be afraid to show the Union label on them, because that insures to you that the man, woman or child, as it may be, that made the goods, and the person who employed them have had an amicable understanding in the matter of wages, hours and conditions. Yes, even get the Union label upon your printing.

Oh! I tell you, to side with organized labor is a great deal like following Jesus; it means something—work, service, *perhaps criticism.*

You know, human nature is much the same the world over. You ministers if, when you come to the Labor Hall were not made welcome, or if we labor fellows did not recognize you anywhere else, and when you needed support and help, moral or financial, we failed to give it, you would not be enthusiastic in our support. And so I say, you, who wield such a *tremendous influence* for good, can, by doing just as you are doing now (and as I wish every denomination *would* do, only more so) reach those of us who do not now attend church, and those of us who *do* will help you. Why should we not desire to join with you who represent the highest type of citizenship in the world? Why! do you know that within the ranks of organized labor there are men on the firing line who have been for years looking anxiously for the time when this great force would be with us.

Now, I say the reason that more laboring men do not attend church is simply this: the struggle for existence among the laboring class, in general, is so strenuous that they, as a rule, have little time to stop and consider the question of religion; there is too little of it made manifest to them in the every day treatment they receive, I fear.

It takes a Graham Taylor or a Jane Addam effort to cause them to stop aud consider, and then they are easily won.

I hope you will continue the Labor Committee, and even let them join a Union if they desire, and do all you can for the laboring man with this mighty force, that, under God, is destined to rule the earth.

"THE SPIRITUAL LIFE AND THE MODERN INTELLECTUAL MOVEMENT."

REV. DEWITT S. CLARK, SALEM, MASS.

Self-evident truths are now much questioned. He who relies on axioms may find his whole argument useless. Somewhere else it is said, two and two may not make four, nor virtue be its own reward, nor man be of complex nature. Recently this visible creature has been the subject of searching study and concern. The physiologist has compassed the whole range of its activities, has investigated its clearest and most recondite faculties and powers, and has told us what to do that it may be faultless in its movements and processes. To this end, other learned professions have also contributed, till many are much engaged to show how this earthly being may get the most satisfaction out of its brief stay here. Of this, at any rate, we are certain, that it must be fed and clothed and housed and exercised and trained and ministered to in countless ways, till it comes, suddenly or gradually, to a complete end. Then we must bury or cremate it and turn to the next.

St. Paul wrote to his Thessalonian friends of his prayer for their "spirit, soul, and body." But the Apostle must be judged like the rest of us, and this with his other statement, that "there is a natural body and there is a spiritual body," is by not a few put in pawn, till there is occasion to redeem it. Who knows whether we can? This familiar characterization of man is hardly acceptable to the modern biologist or psychologist. The former does not find the intangible reality of which the latter is so sure, while the latter is quite disposed to regard the material object as wholly a delusion. He is mightily reinforced by the distinguished "centre of a new Mariolatry," who informs her admiring hearers that we live and move and have our being, in a realm where there is only principle, and where there is nothing but the "allness of the good."

Mr. Huxley and Bishop Berkeley,—however it may be now,—

Minutes, p. 551.

could not, had they come together in the lecture-room, have "seen eye to eye,"—the one so intense in his devotion to physical forms, and the other so thoroughly persuaded that to himself nothing existed save as he had the idea of it.

Now, intuitions are as much a part of the man as his sensations. An inclination is as real an experience as a toothache. There is, we are aware, an incorporeal self quite other than the visible framework in which it dwells. Now and then we can make out its several features. We note how this observes, reflects, chooses, loves, hates, grieves. We sometimes separate its exercises, making the one purely a matter of the intellect, and the other of the affections. Yet both are, in their union, consciously distinct from that other self which the census-taker registers, and which eats and walks and toils and sleeps. It was that, Crito was so anxious about, but which Socrates, who had been discussing with him, refused to admit was one and the same with the Socrates who would soon drink the hemlock, and who answered the question, "How would you have us bury you?" "In any way you like; only you must get hold of me, and take care that I do not walk away from you."

While all that constitutes the man seems to be gone when the heart stops, and the brain secretes no grey matter, this elusive being scorns all thought or fear of its own extinction at the same moment, and stoutly declares,

> "That life shall live forevermore,
> Else earth is darkness at the core,
> And dust and ashes all that is."

It is through this independent, indiscoverable, yet positive medium that the individual, it may be, gets the clearest word from his Maker. Such communications have on them the stamp of unworldliness, and defy all created things to hush them or blot them out.

This is that self which can and does say, in its uncritical moments, of the frail abode in which it tarries, "*It* is *mine*, not I." I keep *it* under," the Apostle wrote, for he was following the Christ's instruction to carefully govern this agent—this servant of his will. Out of the heart, however, with ventricle and auricle, can flow only those currents which nourish

and build up the fleshly structure. No evil thought or gross desire can originate in or travel through that marvellous mechanism. Our Lord did not mean that organ which the embalmers of royalty deposit in a separate urn, and the savage tears out of his victim and offers in sacrifice, but that of which it is the symbol. The seat of the emotions, the intelligence, the will, — wherever the acute seeker might come upon it — below or above the diaphragm, in the muscular engine, or the nervous ganglion — that it was, He was commanding all to keep with diligence. For that is one and the same with the man He came to teach and to save. The Scriptures everywhere assume this twofold division in him whom they address. And it is because one or the other rules, that they thus appeal to and warn him not to yield his sovereignty to powers and things beneath him. Professor Clarke happily quotes the simile, "Man's nature is not a three-storied house, but a two-storied house, with windows in the upper story, looking in two directions — toward earth and toward heaven — an outlook toward things below, and a skylight through which to see the stars."

This tenant of the upper story had shamefully and disastrously surrendered to that of the lower, which is identified with the body, and had received its law from "the members." To all such, in conscious or unconscious bondage, Jesus Christ came. He called all to Himself as the giver, not of knowledge, nor wealth, nor position, nor health, but of *life*. Everything else He styled "dead," though it be the world, vain of its accomplishments, eager in its business, gigantic in its schemes, profound in its researches. And the reason was, that everywhere immortal souls are as insensible to that which is for their real benefit as a corpse is to the passionate kiss of the lover, or as the ox is to the glories of the landscape on which it vacantly looks. Such characterization of all that commonly passes for *life* was reiterated by the Apostle, "for the mind of the flesh is death, but the mind of the Spirit is life and peace." These last, the Christ claimed as His alone to bestow, — He who only could say, "I am from above; ye are of this world," and again, "As the Father hath life in Himself, even so gave He to the Son also to have life in Himself." One has lately and pertinently written, "In Jesus, Spirit, the unseen ever-present factor in the

history of the universe enters into possession of humanity, and reveals its true characteristics under the form and in the relations of human life; and equally, humanity, or man's nature, enters into possession of the powers and freedom of eternal Spirit." The man thus working and thus wrought upon becomes an illustration of that new word, "LIFE." He has abandoned all hope of self-renewal; nor ever expected that evil would gradually resolve itself into good, nor darkness finally shade into light. He, a new creation, was a distinct advance upon that of the Palaeolithic man — void of such attribute — as his was above the animal which preceded him. The term has its best and fullest meaning, only in that person who willingly fulfills God's purpose in his relations, choices, and acts. He only can be said to have this greatest of all divine gifts — the Spiritual Life. Of such, another Apostle made the perplexing but truthful statement, "He cannot sin because he is born of God."

This revelation, startling in its import and reach, was the very foundation of the Christian Church; the inspiration to its mission; the theme of its message.

It would be expected that this latest, like every other order of existence, would have its favorable or adverse conditions.

Such universal truth has its accurate observer in Mr. Spencer, who defines life as "the continuous adjustment of internal relations to external relations," which he says answers equally well if we refer to the physical or psychical form. The ruling theory of the day rightly lays much stress on heritage and environment. Survival or extinction of the several orders of being (or of the individuals in them) depends on such adjustment or lack of it.

It is all-important, therefore, if this "natural law" holds "in the spiritual world" (as we are on high authority assured it does) that we should know the best conditions for the development of the spiritual life, and also those which hinder and enfeeble it.

Our question is, how it is affected by the *Modern Intellectual Movement.* That there is such a second Renaissance which like the first, may be described as "the discovery of the World and the discovery of Man," is assumed in this discussion. The

intellect has, in these later times, as compared with preceding ages, surely been awakened, or liberated, or stirred, to stupendous activity. It is truly a *movement* of which all are aware, as the voyagers on a ship in which they sail, which long since left her moorings and is going on.

This movement is marked along four lines, the Scientific, Critical, Social, Religious. What then is the relation of the Spiritual Life to

1st. The Scientific Tendency?

One of the masters tells us that "Science is simply the higher development of common knowledge." It is the sum of what we know, and that in definite, available shape. It proceeds on the severe theory that proven facts alone deserve its consideration. Through these it searches for the original of all things and all phenomena. It begins where we *are* and carefully traces backward by definite steps from the human figure to its first appearance on the globe, and on through ever lower grades of being and of form, till it comes to the atom or electron, or ether, and stands eagerly watching for any sign of what may be beyond. It witnesses the ceaseless struggle of each to maintain its place and push on to larger control. It detects no design other than the instinct of self-preservation, as the creature feeling the need blindly tries to overcome obstacles and take advantage of circumstances. This results in such marvels as the eye, the ear, the hand, wanting in their rudiments even in the lowest orders of life. Through the inorganic realm there is the same tendency to improve, with the constant possibility of retrogression, as the gases liquefy and become solid. There is the rock with its wealth of mineral and crystal, as the elements have fused in different combinations; then, its particles, worn by the glacier and broken and pulverized by the frosts and the earthquake. In this inert mass, as in the waters, we come into the organic sphere, where that mysterious inexplicable movement we call life appears, though they who can see most exactly say that "in the lowest organisms there is so little definiteness of character that it is difficult, if not impossible, to decide whether they are plants or animals." So, on and up, by plainly forward steps till the flower of the whole, "this quintessence of dust" (as Hamlet proudly or scornfully styles him) stands

forth. In his expanding abilities we are loath to fix a limit, as with increasing intelligence he subjects the brute and every kind of force to himself. If in the cave-dweller we perceive only a rude rationality, yet, after ages of contest with the forms of the primitive world and with his fellow, signs of a *moral* sense assert themselves, and finally the spiritual faculty affords glimpses of its presence flashing through the veil of the material, suggesting that it may yet break down the boundary line between them and be equally at home in either. The strict evolutionist listens kindly to the conceit, "Through Nature to God," and is well pleased to think that is religion. But while admitting that somewhere in this progressive series the Christ as a unique person comes on the stage, he knows the ashes of that Judean peasant must have been laid in Palestinian soil, and can make out no throne in the heavens on which He sits as Lord. He, if consistent, looks not *backward* two thousand years for the perfection of this universal movement, but *forward*, if in the unrevealed future, a greater than earth has yet known shall be forced upon his attention and allegiance. As for spiritual life, generated or conferred by such an one in the remote past, the thought is such a reversal of changeless laws as not to be entertained for a moment.

Exact science is suspicious of the feelings; knows nothing of guilt or praise save as molecular spasms. It recognizes pain of limb and delight in satisfying appetite, but to any other suffering or joy it is a stranger. It marks the struggles of the fly in the spider's web, but is blind to those of the murderer in the toils of his awful deed. Nowhere in its vast field of observation has it found a necessary being, giving birth to one with the least degree of moral freedom and so of responsibility, though the counterfeit of it is occasionally witnessed where we had least expected it. The dog, the horse, may suggest it, but none would interpret their act as the expression of a *holy* motive. And nature cannot certify to it in man; or if it be there, through long neglect it is atrophied (as with Darwin) or may not yet have become a factor in his life. Possibly it may belong to that "subliminal self" of which we are hearing, and has not yet emerged above the horizon. In his unmapped march onward, he seems ever to be coming to the edge of the

world where yawns a gulf he has no plummet to fathom, and across which no call of his brings answer. It follows then that one possessed of this spirit has little or no place for that other — chimerical to him — which we call the Christian. As has been truthfully said, "Constant dealing with nature and the exercise of the intellect alone, as contrasted with humanity and the exercise of the moral feelings, unquestionably tends to exclude men from the highest thoughts." The imaginative, introspective, emotional faculties are dwarfed and well nigh silenced by misuse.

But the impartial, inclusive mind will sometime regard a class of facts hitherto shut out of its catalogue as properly requiring explanation. They are more imperious than hunger, more subtle than the brain and the nerve along which its decree travels. The consciousness of merit and demerit, the moral nature with its "categorical, imperative," must be accounted for, no less than the spur which digitalis administers to the flagging heart. The great metaphysician's dictum that "the starry heavens above him and the moral law within him" were chiefly deserving of his study, will yet become the motto inscribed over the door of everyone who would overlook no fact in any department of knowledge. Then the Christian spirit will present itself in the court of reason and its majestic office be vindicated. And there, too, the learned scientist will testify.

"I have gone the whole round of Creation; I saw and I spoke
I, a work of God's hand for that purpose received in my brain
And pronounced on the rest of his handiwork — returned him again
His Creation's approval or censure; I spoke as I saw;
I report as a man may of God's work — all's love yet all's law.
Now I lay down the judgeship he lent me, each faculty tasked
To perceive him, has gained an abyss, where a dewdrop was asked.
Have I knowledge? Confounded, it shrivels at wisdom laid bare,
Have I forethought? How purblind, how blank to the Infinite care!
Do I task any faculty highest to image success?
I but open my eyes and perfection, no more and no less,
In the kind I imagined, full fronts me, and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.
And thus looking within and around me, I ever renew
(With that stoop of the soul which in bending, upraises it, too)
The submission of man's nothing perfect to God's all complete,
As by each new obeisance in spirit, I climb to His feet."

2d. The Critical Movement.

The incoming of light must, as in the beginning, dispel the darkness, whether in the sky or the man. It is a benevolent visitor, as is any from Him in whom it dwells complete. The conviction that truth alone will suffice to rear any permanent structure of opinion upon has been the spring and stay of the modern intellectual movement. We inquire how this affects the kingdom of faith which the Christian spirit magnifies.

Events, attempts, sayings, creeds, supposed to have been the actual record of the generations gone, are now brought under the strongest rays the skilful operator can concentrate upon them. What we find these to have been, honesty compels us to accept, however they overturn all ordinary beliefs, all cherished ideals. Reluctance to do this has been the chief cause of the bitter odiums which have disgraced the various professions. History is now being written much more in the fashion of Buckle and Lecky, than of Heroditus and Froissart. A general crusade against the mythical and the superstitious has been proclaimed. Sacred figures and practices have been stripped of their venerable dress and authority, till now the tyro makes bold to challenge the most honored representative of any system, to prove himself other than a common mortal. Many a youthful novice has been eager to make his own the boast of Mephistopheles, "I am the Spirit of negation." So he has a ready judgment for every case.

But with these have been associated capable and fearless investigators, whose attention has been particularly directed to the Scriptures and the Christian Church. Long and patient labors have been spent in determining the dates, occasions, objects, mental furnishing of the Biblical writers. There has been much toil in distinguishing between an excitable story-teller and a narrator of facts. All sorts of guiding marks and corrections have been offered to enable us to know just what was done and said by the "holy men of old." With the keenness of a detective, these have followed the fortunes of the first manuscripts; watched their gradual increase and collection into a volume; listened to those who first read and commented upon them;

searched for evidence both internal and external, which might confirm or refute their statements.

The accounts of the life and sayings of Jesus have been subjected to the severest testing, so singular, so unparalleled are they. Suspicion at once attaches to the story of His birth, His mastery over disease and the powers of nature, His return from the grave, and His disappearance in the clouds. More competent witnesses are asked for, and these must be better certified; and the query is pressed whether they are not the victims of their own imaginations, in which the oriental is so fertile. In like manner the fortunes of the early church have been reviewed. Its understanding of and insistence upon particular doctrines, its sharp controversies, heresies, and orthodoxies, its policies and expedients have been mercilessly examined to learn just what measure of truth there was in them. Prejudice, greed, and vanity have been ruthlessly exposed, till the term "saint" could hardly be applied — save in derision — to any prominent in its formative days.

Dealing thus with the text and persons of that far-off time, this critical spirit turns to pass upon the teachings and claims of the modern disciple and organization. It coldly requires the first to show his credentials as ambassador of the Lord, and is rarely satisfied with them. It calmly declines to accept the dogmas of the second, since it has learned how these came to be what they are. It is apt to comment on the worthlessness of a worship so lacking in intelligent direction; so much swayed by impulse. For the personal sacrifices of devoted men and women, in behalf of the benighted and depraved, it considers time and talent wasted which might better have been spent in self-improvement. As one of its advocates, in a recent volume, has frankly said, "To insist upon the principles of traditional Christianity is to rob modern culture of its very life; it opposes a pessimism to the optimism of modern thought." Now, it cannot but be that the spiritual life feels the breath of this increasing denial and questioning as a chill wind blowing across icebergs. It becomes shy in expression. It grieves silently that realities so precious and answering so perfectly to its deepest promptings are so thoroughly blank to others. A habit of thought which invites doubt as to the genesis and words of the Christ, finds no

reason for His atoning death, depreciates the work and motives of His followers, and which has no need of His gospel to gain reputation and success and pleasure, is a mighty obstacle to the Christian confession and attainment. Still this iconoclastic work will some day be seen to have been for the advantage of the faith. Sanctified reason, with sanctified common sense, will be *and is being* enlisted to lay such immovable foundations for its upbuilding, that only an idiot would try to overthrow them. It will be all the better when its priceless and abiding elements — the eternal realities — are disclosed by the fires of criticism which can kindle only on the wood, hay and stubble. And all the while, he in whom this life pulses will be consoling himself with the reflection that "we" (or any other) "can do nothing against the truth, but for the truth." He will bethink himself of that legend of the persecuted French Protestants as they were translating the word of Life,

> "Hammer away, ye hostile hands;
> Your hammers break; God's anvil stands."

The modern intellectual movement has been much engaged in matters of

3d. Sociology.

The unparalleled increase of wealth in the last century has greatly multiplied the comforts and conveniences of modern life. The touch of Midas has been freely bestowed. Technical schools are crowded because they equip the youth so soon to surround himself with what had hitherto been only the luxuries of the few. Better homes, factories, stores, farms, conveyances, food, books, pictures, music, amusements, all these are for the people as never before. But poverty, ignorance, disease, vice, crime, have not disappeared with the incoming of these larger blessings. Instead, they have become more acute and unbearable. So hospitals, libraries, social settlements, model tenements, sanitation, associated charities, civil service reform, have appeared as a possible remedy for the ills in which society finds itself. These each call for specialists in their several lines of inquiry and experiment. A new science in very extended departments has opened to the world.

Well-intentioned souls gladly respond to the summons to

novel and severe endeavor. They are soon enthusiasts in it, which seems to require and reward to the full their best powers of hand and mind and heart. They are unmindful of any nobler task or more divine thought. Very urgent cases of hunger, thirst, friendlessness, nakedness, sickness, imprisonment, have demanded all their time, ingenuity and sympathy, and what is there more for a disciple of Him who pronounced a blessing on those who should visit Him in such plight? Is not this the very kernel of His gospel? While the Church is preaching, these are *practicing;* while it is praying, these are *doing.* Already they see the aureole about the heads of those who have preceded them in such ministry, brighter than that which encircles the brow of the ascetic or recluse, who have penetrated into the deep things of the kingdom of God. But the subtlest foe any have to grapple with is pride, posing often as an angel of light, and trying to persuade all of their remarkable virtue and worth. It secretly gloats, however, over the undoing which awaits the most confident, and which will sometime compel in them shame and regret. Any substitute for or diversion from the duty of consecrating all one has and is to God, must be and will be rebuked. They are not one and the same, however we title them. The spiritual life which is drawn aside and enticed into serving simply in the realm of sense, is apt to find the atmosphere stupefying, its more serious longings stifled, and its breathing as in a vacuum. Before it is aware, it has been estimating the transient as of almost equal value with the eternal, and consenting to this false rating. It is likely to be found in communities where the automobile, the excursion, the secular journal, the varied amusements join to make the Sabbath a grand carnival, where the church bell is no longer the licensed noise of the day, where the tide sets not toward but away from the sanctuary, and where the chief end of man is glibly stated to be, "to have a good time." There is no convenient season to sit by the wayside and hear the angels sing, and if any did, some alert "impressario" would herald it as his latest importation from over the sea.

Both in the public attitude and in the special employments which this newest science has outlined, the spiritual life has to force itself to its normal stature and liberty, as the forest tree

does in the crevice of the ledge. They who see it, wonder how it could ever thus grandly rise above forbidding conditions, as Savonarola, Xavier, and Madame Guyon did among the frivolous souls of their time. Yet the void in all this outward show and apotheosis of philanthropy, business and pleasure is becoming more evident. The soul cannot get, at these low altars, that response to its cravings which it persistently seeks. In the vague hope of coming upon something which exactly answers to its needs, it is listening to the strangest priests and priestesses, each with an evangel full of promise of healing to bodies or minds or spirits diseased. The precipitous following of the mountebank or the fanatic, only shows the inability of any other person or system or occupation to satisfy those inward callings of the creature to the Creator, which Jesus symbolized when He cried, "If any man thirst, let him come unto me and drink." Some day they must in utter disappointment and despair turn to Him.

The Modern Intellectual Movement has been much interested

4th. In the Comparison of Religion.

As the facilities of travel and acquaintance with the languages of strange peoples have rapidly increased in recent years, new judgments concerning them have imperceptibly been formed. "The heathen" have retired farther and farther into the haze through which they have long been viewed. Instead, men and women of like passions with ourselves have loomed before us, surprising us with their civilization, their learning, their arts, their possession of many a rare grace well matching the best we can show. Careful scholars have brought their sacred books within our reach. The Parliament of Religions, like a searchlight, revealed unexpected beauties of thought and profound theological reasonings where few had ever looked for them. As the choicest gems from their literature are put alongside the Christian, we are amazed to see what similarity of conception and aim there is in both. The religious spirit is in them, of a truth, though having taken singular direction in its utterance. To them the notion of a God or Gods, near or distant, is a mighty constraint, and *impiety* the most infamous crime. Savage, lustful, tricky these deities may be, as they who revere them sup-

pose. None the less are they enshrined in the costliest temples and receive the richest offerings from the infant to the aged, from the pauper to the prince. Sculptors and moulders of images from Aaron and Phidias to the latest artist of a Buddha or a totem-post put their genius into the work of their fingers that it might inspire all who bowed before it with reverence and faith. It represented to them something other than this world. It stood for the best thing they knew or could conceive. Pathetic, indeed, are the plates of rice and sweetmeats, the vases of flowers, the embroidered cloths offered to these grotesque, often horrid, effigies. Yet such gifts rebuke the niggardliness and neglect and thoughtlessness of the more enlightened, when these would honor Him who is not worshipped by the work of men's hands as though He needed anything.

Inscriptions on wall and tomb, maxims from the books of devotion, hymns to the wondrous Ruler of earth and sky, pictures of praying saints, and of arraignment before an incorruptable Judge in the underworld, these all show that God has not left Himself without witness, though through the blindness and perversity of the heart He has been utterly and sadly misconceived. This, at least, has been demonstrated; that among all nations He has been supposed to know and care how it fares with mortals; that He communicates with them; that He has a supreme will; that He expects recognition and service; that He offers rewards to the faithful and punishes disobedience, when they shall have passed on through the gates of death. As these facts are coming more and more into notice, the great truth of the solidarity of the race is being recognized. The eternal principles of righteousness, as gleams of them are seen in forms of religion abhorrent to a sane mind, beget respect for any people who are yet in the gloom of superstition and fraud. The conclusion that an all-encompassing Lord has these deluded children, no less than the most favored, in His care is irresistible; and that the poor Japanese soldier who instantly gives himself to the fury of the battle or the sea for his country and his Emperor, equally with the Russian who does the same for his land and his Czar, are exhibiting a spirit which the Universal Father must approve, far though it be from the Christian law, "He that hateth his life in this world shall keep it unto

life eternal." In view of such discoveries, the spiritual life is affected, not as once, with a consuming desire to reach the imperilled and rescue them from a merciless doom. It refuses to see these millions dropping into an endless suffering, who yet in their own mistaken way have been groping after God. But its horror of sin, thus blighting his fellow in any land, in any age, is deepened. It abates nothing of its pervious conviction of his radical need. It mourns over his case. Gratitude moves it to hasten every agency which may bring to that soul, proud, determined, zealous of his religious ceremonial and creed, the knowledge of the truth as it is in Christ Jesus. It is lavish of its treasure, its thought, its prayers for any and all for whom He died. It seems, meanwhile, to see the cloud lifting a little from the face of Him it loves, as that face is turned toward all "who hold down the truth in unrighteousness." Providences, dark and puzzling, whereby the powers of evil have been permitted to scourge and curse the world grow more luminous, as it remembers how little we know, as yet, of the better motives and aspirations which may be in every man. It magnifies the grace of which it is blessedly the object, rejoicing that

> "So the whole round earth is every way
> Bound by gold chains about the feet of God."

The spiritual life has, by the very breath of the Almighty, an imperishable vitality. A movement which He has inaugurated, may not be distrusted as covertly undermining and finally casting down His throne. The intellect, in whatever direction its vast powers may be expended, cannot but serve *in the end* to disclose and extol His Lordship, when "every created thing which is in heaven and on the earth and under the earth and on the sea and all things that are in them, will be heard ascribing to Him the honor and the glory and the dominion forever and ever."

THE SPIRITUAL LIFE AND THE MODERN INTELLECTUAL MOVEMENT.

PRES. GEO. A. GATES, CLAREMONT, CAL.

There is always an Intellectual Movement. An intellectual "status" is possible, in only a limited sense. It is almost like saying "a still movement." Mind cannot "stand" and be mind. When we say a person is "in a state of mind" we mean quite often that the mind is anything but static; it is in violent activity.

It is safe to assert that the world never experienced so rapid and profound an intellectual movement as in the last half century. It is still an accelerating movement.

The content of the Modern Intellectual Movement may perhaps be fairly indicated under the following seven contrasts, which drop easily into two general divisions.

The first division concerns the modern conception of the being or nature of the universe. The movement has modernly been:

1st. From Dualism to Monism.
2nd. From Materialism to Spiritism.
3rd. From Transcendence to Immanence.

The second division concerns the method of procedure of the universe. The movement has modernly been:

1st. From Fiatism to Evolution.
2nd. From a combination of Will and Passivity to Universal Will.
3rd. From a combination of Rest and Motion to Universal Movement.
4th. From a combination of Life and Death to Universal Life.

Of these in turn:

1. From Dualism or any kind of Pantheism to Monism:

Monism is too good a word to be surrendered to arrogant, brutal materialism which has been claiming it. Let us claim

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Minutes, p. 551.

our own. Monism, as we shall see, means Theistic Monism or it means nothing.

Monism has come to stay, the mighty achievement of ages of experimenting and thinking. The only question is, what kind of Monism, theistic or atheistic, personal or pantheistic?

2. From Materialism to Spiritism:

Universal materialism is dead because there is nothing for it to live upon. The conception of matter as dead stuff is no longer possible to rational thought. There is no such thing. Matter has been hunted down to its final constituency, till, under the very eyes of our investigators it has vanished into inconceivably powerful and rapid motion. This is not repeating the fantastic notion that matter does not exist. It does. But what is its nature? The answer is coming to be: Matter is one of the forms of spiritual energy. All the force we know is Spiritual.

3. From Transcendence to Immanence:

The thought of God on a throne is, of course, a figure of speech, oriental and ancient; the simple notion of childish thought, beautiful and reverent. All thought of God as anywhere more than anywhere else is still childlike. We do not think of God in terms of space or time, any more than of our own minds. May we really go searching for God with a telescope? God is here or nowhere. Mature reason rejects any degree of mechanical transcendence. To tell the truth, even Immanence seems to be becoming an out-grown thought. God is not inside the universe any more than he is outside it. The Scripture word is, "God is all." The thought of God comprises all reality. The notion of there being something outside God seems more aud more impossible. There is universal personality. This is not Pantheism but Pauline Theism.

Passing now to the second group in the Modern Intellectual Movement, the method of the on-going of the universe, we note that,

1. Modern Philosophy has already completely moved from Fiatism to Evolution.

Men of my time of life have lived through that movement.

In my college days only thirty years ago, the subject of "Darwinism" was given out by the Professor of Biology (only "Biology" did not exist yet) to be treated in a junior exhibition as a burlesque. It was so treated. The fact is fairly representative of not only the public but even the scientific mind of that time. But after a few years they buried Darwin's body in Westminster Abbey. No other age of man ever saw a change so great and swift as that. Along came quickly that greatest generalization the mind of man ever made, which we may connote under the loose term — Evolution.

The fight against this great discovery was as bitter as it has proved vain. That which was, within the memory of men of middle age, widely counted the final enemy of Theism, has become one of its greatest revealers in the realm of philosophy.

But mind moves. The great thought of that generation is only a stepping stone to further triumph. It need not astonish us if some of these later intellectual movements must meet strenuous opposition. It is well so; truth is winnowed. Faith is not anxious and is patient. The thought of all that is as a divine becoming is a larger thought every way than that which it has superseded. "God spake," and the physical universe sprang into being, is the expression of a belief that is true to fact, though we may reverently broaden and deepen our conception of the fact by redefining the voice and the process. All that is, or was, or shall be is indeed eternal being, but it is more, even eternal becoming.

2. From a combination of Will and Passivity to Universal Will.

The modern intellectual movement conceives of the universe, not as a combination of will over against passive matter, or which the will acts, rather the present philosophical mood holds that all is Universal Will. That is, of course, joined with mind and feeling, constituting personality.

God seems to bring something to pass by making that something want to happen. For instance: Life breathes, eats, etc., not because life is compelled, but because life wants to do so; *i.e.*, chooses, wills to do so. Why not similarly of movements below life; gravitation, cohesion, astronomic activities and

microscopic activities, and beyond in both directions. Modern thought tends thither. Nothing is done from without. Things are not done to. There are no things.

What is there so strange in this conception? Do we think of the electric current as being shoved along the wire by something or somebody; or does it run because it wants to do so? Which thought tallies the more easily with the best conception we can have of the fact? Is a ray of light pushed through space by some force external to itself shoving it or pulling it? Is gravity ordered to pull or push?

3. Modern Thought has moved from conceiving the universe as a combination of Rest and Motion to the conception of Universal Movement.

Nothing is any longer known of rest. From the stars with their old facetious name of "fixed," to the latest revelation from transmicroscopic minuteness, all is in terrific rapidity of motion.

Thus the old philosophical problem "how to account for the beginning of motion" has solved itself by dissolving into non-existence. Motion and existence are inseparable, if not, indeed, identical.

4. From a combination of Life and Death to Universal Life.

Wise men used to think of life and death as one of the greatest contrasts in the universe. Modern thought is coming to regard all as life.

Death is a fact only in so far as it is part of life. Death is a merely relative term, meaning a different kind of activity.

Life as an entity, "the vital spark," has long ceased to have any place in philosophy or even theology. Great, indeed, is our ignorance here; but do not let ns make it greater by imaginary bugbears. The limitations of human thought are as good ground for faith as for despair.

The universe nowhere knows cessation of being, but only transference or transmutation of one form of activity to another. Motion never ceases to be; it is only changed over into other activities. Energy may now appear as heat, now light, now electric current, now pull as gravitation; now as a gas, a clod, a stone; now a sensation; now a life, with all that the word means; at other times it may be an emotion, an aspiration, a

hope. It is all One, and all of God. We may as well say it straight out, modern thought has no more to do with matter, conceived of as passive entity. Science has long ceased to know any such thing. In other words, the deadest thing in all the world of thought today is the conception of dead, *i. e.*, inert matter. Death itself is dead; inactivity there is none. On its physical side death is only change from one sort of activity to another sort. Inertia is not. All is action, movement, force, will, life. Over all and in all is the personal God.

We are told that the ions and electrons of which atoms are constituted revolve around each other in distances from each other comparable to the planetary or even stellar distances for us. Men ask us to think that; nay, they say we must think in such terms if we would think true. For I am not using the language of the poet and fictionist, but of the laboratory and mathematics, language as prosaic in its bald truthfulness as a yardstick or thermometer.

Intelligent men, in proportion to their intelligence, are startled and awed by that last discovery of what is called radio-active forces. The latest word I have seen says this wonderful force acts more like creative genius than like inert matter.

The last ultimate with which the laboratory presents us is the inconceivably infinitesimal as not a passive thing but active subjective energy at work, violent motion. We have always believed thought, *i.e.*, spiritual activity, to be self generated, self caused. That is true, or I cannot say "I think," but must say "I am thought,"—someone or something thinks me. But I must believe myself to be active, not passive. The appeal to consciousness is here the final appeal. Well, men are finding that all that is seems to act about the same way. All is self-active. Some have long suspected and even taught that. Men are seeing it do so nowadays.

What then? Is the conclusion that matter, *i.e.*, force, has spiritual functions? Perhaps so. Why not think it the other way around and say "all that is, not has, but is spirit." But if force possess all spiritual functions, I am not insulted to be called a piece of force. It is then a discussion about mere names.

Anyhow all that is, is more and more seen to be One. Every fresh discovery points thither.

Now, this whole conception of the universe, thus briefly outlined, the materialist has long enough claimed as his own. "Divine philosophy" has called a halt. Those who have denied the materialist's premises on which rests Monism, are wrong. That error has got a good many men into trouble. The materialist is right — up to this point. The universe is One. But a further question instantly appears, and it is a very important question: Which one? Matter or spirit, Force or Mind, Death or Life, Vanity or God.

With the very stuff out of which philosophy and science have forged weapons of despair, does modern thought build the intellectual steps of reasoning up to Hope and God. The laboratory has come up to the help of the Lord against the mighty.

If I were a caricaturist I would make this picture: The philosophical materialist is mounted on a hobby horse—Materialism. (I know of nothing more wooden than a straight-out Philosophy of Materialism.)

Then I would picture that hobby horse of his suddenly taking on the functions of life, rearing and throwing him.

That is exactly what has happened. The materialist has no longer anything whereon he may ride. His "matter" has come to life. There isn't any dead matter. His Monism is correct, but it is no longer Materialism and Death; it is Spiritism and Life, *i. e.*, God.

This assumes universal sensibility. And why not? What impudence of ignorance for us little folk to suppose that we and our fellow animals are the only kind of being that feels!

"*Jedes Thierchen hat sein Plaisirchen*,"—and more yet.

Why may not the violet rejoice, in its own way of rejoicing, to unfold its wealth of modest color and fragrance? Why not the brook sing as the poet voices its exquisite song? Why not the orange find delight in developing itself from the bit of green nub into the delicious fruit, for the joy and health of half a world of folk? Why not the steel rail feel something akin to the joyous strain of the athlete in his moment of victory, when it holds firm for the world's travel and commerce to

rush over? Why not the planets swing in pure delight? Why not "the morning stars sing together" with praise of the "All" spirit?

Modern thought, almost dazed by the brilliance of that which is already revealing, dares not deny to all the rest of the universe the joy of existence which we ourselves do feel.

What contributions has this achievement of philosophy to offer to spiritual life?

1. In general, any advance in knowledge of truth, must in the end help every way in a rational universe. There is no such thing as bad or dangerous truth. But,

2. And explicitly the thought of God cannot be put away so cavalierly. The universe, not has spirit at the heart of it; it is spirit. If there be illusion, matter is that illusion. Spirit is the fundamental, primordial entity.

The Modern Intellectual Movement will be found spiritual, as no philosophy has ever hitherto conceived. Class-room and laboratory will by and by defrock a teacher so silly as to talk materialism or so faithless to a high trust as to neglect the spiritual appeal, this on purely intellectual grounds.

3. Mystery is no longer fearful, but helpful. Physical science has long been saying: "Our realm is clear. We know what we are talking about. But you Spiritists are vague and shadowy."

But, lo! the mysteries of what we call matter and force are quite as great as any others. How force works; what the ultimate nature of the universe is, may well be called "The Great Unknown."

The veil has been lifted from so many mysteries that the modern trained mind wonders, not anxiously, but reverently, and without fear, what next of Nature's inexhaustibleness, *i. e.*, God's infinity, will appear.

The modern intellectual temper is not anxiety, but hopeful expectancy, contented waiting in the inevitable ignorance of finiteness. We are at home in the universe. There is no outside. We cannot fall off. We have no desire to escape. "Thou God seest me" is not our terror, but our boundless joy.

The heaviest mysteries have surrounded death and immor-

tality. The modern knowledge of life opens up with mysteries of such order, that immortality is only slight challenge to faith. The fact that we, who only a few years ago, were not (or if we were, where and what and how?) and now we are—the patent fact of human life, is so wonderful, so clad in reverent mystery, that all other mysteries are mere trifles, for the chastened imagination to sport withal. If a human soul can be and twain of them may commune with each other, as we now seem to be doing, there is room for universal hope. Contemplating the stupendous fact of human existence the bars before the imagination fall down; the doors swing wide for possibilities beyond range or count. The full sweep of Christian faith has abundant room.

4. Is not this Pantheism? To some this way of philosophy may seem like abandoning the field to a higher pantheism. Nay, verily, although there is a great truth in pantheism, it nevertheless finds no adequate place for personality and individuality, two fundamentals to which consciousness testifies. Modern philosophy gives these two supreme place. Personality is the ultimate fact of all philosophy and all life.

The Modern Intellectual Movement is away from matter, force, death, vanity, to spirit, mind, life, God. It is building a "highway for our God." It furnishes a medium in which the voice of the Christ can make itself heard with new power and persuasiveness. That divine voice and call is within our schools of higher learning. Our colleges and our churches are at one in their ultimate ideals. Hundreds of thousands of the brightest minds of young men and women in the schools of higher learning in America are thinking along these lines. They are learning this way from teachers as reverent and honest, oftenest thoroughly Christian, as the world has ever known. The finest and strongest of these young people are coming rapidly into leadership of the next generation. As they find sympathy and helpfulness in us constituted preachers and teachers in the pulpit, will they be won and held for the Church. Their ears will not be deaf to the call of Christ. Their spirits are ready for great service in His name. They will love Him and be His. They are not less brave and

devoted than men and women of former years. He alone has adequately taught us to look upward and outward and inward and say, "Our Father."

Fathers and brethren, the modern intellectual movement is finding God revealed everywhere. Patience! "God left not himself without witness." This world never, outside the New Testament, knew so convincing witnesses to God as the modern thought of the finest representatives of our human kind.

The modern intellectual temper makes for the realization of the presence of God. The twentieth century call to Church and School is to make that presence real, as He is revealed in Jesus Christ.

GOD WITH US.

REV. LYMAN ABBOTT, NEW YORK, N. Y.

It is impossible to speak on the subject which has been assigned to me tonight, "Spiritual Life and Religious Education," without speaking of theology; and it is impossible for me to speak of theology without speaking of my own theology. Undoubtedly there are some of you who will dissent from the theological positions and the historical interpretations I shall give. I shall only ask that you will do for me what I shall do for you; respect my opinions and believe in my good faith.

When Christianity passed over into Europe it found Europe dominated by a great imperialistic system. Caesar was the supreme authority. He was represented through all Europe by subordinate authorities. His edicts were absolute law. He was represented by subordinates who were the instruments to interpret and execute these laws. To the great multitude of the citizens of the Roman empire he was inaccessible; they could come to him only through his subordinates, who were mediators between the people and the Emperor.

Mediaeval Christianity.

Christianity, entering into Europe, and pervading it, adopted, naturally, as its ecclesiastical machinery this frame-work of government. The pagan Roman empire was transformed, as Mr. Bryce has well shown us, into the Holy Roman empire. The Caesar became the pope; the prefects and subprefects became bishops, and archbishops, and rectors, and curates. But the essential principle of the ecclesiastical system remained what the essential principle of the political system had been — absolute imperialism. The Pope was the vicar and representative of Almighty God; the supreme and absolute authority. The decrees of the Vatican were the laws of God. The bishops and archbishops and curates and rectors were the representatives of this divine Imperator. They were the mediators between him and the people.

Minutes, p. 556.

At the same time Christianity was modified in its thinking, or rather was transformed in its thinking, by this imperialistic system. The Hebrews were not philosophers. The Old Testament contains no philosophy; the New Testament contains very little, except such as is to be found in Paul's Epistles, and there is not a great deal even there. But when Christianity passed over into Europe it took on a philosophic form, and therefore the Roman form, and therefore the imperialistic form. God was conceived of as a celestial Caesar, sitting in the center of the universe and ruling it. The church was the representative of this divine Caesar. The laws of God were arbitrary edicts issued from him and handed down to men. This God was inaccessible to the great majority of men; they had no ears to hear him, no direct approach to him; they must reach him through mediators. First there was Christ, the divine mediator. But Christ was too holy, and too remote. Next was the Mother of God; but she was too holy and too remote. Then there were saints to come to the Mother of God and priests to come to the saints. And so the individual came to the priest, and the priests to the saints, and the saints to the Mother of God, and the Mother of God to Christ, and Christ to the Eternal. The Eternal was an absentee God, dwelling in a far-off world; his laws, arbitrary edicts issued from him; sin, disobedience to those arbitrary edicts; forgiveness, remission of the penalty for violating those edicts; access to him only through a crowd of mediators.

Results of the Reformation.

The Reformation broke down the ecclesiastical system—swept it away for the Reformers and the children of the Reformers. The Protestant world said: The pope is not the vicar of God; the Church is not the supreme and final authority. The Church had held to the sacredness of the Bible, but to the Bible as the constitution of the Church. It was not for the common people; it was for the Church; and the Church was to interpret it, and declare its meaning. The Protestant Reformers went back of the Church, back of the priesthood, back of the human mediators, to the Bible. They said: Any man may take this con-

stitution; any man may interpret it. Still, Protestantism accepted and adopted — unconsciously, perhaps — the notion of an absentee God. Still God was conceived of as enthroned in the center of the universe, a Moral Governor; and the laws as arbitrary edicts issued by him; and sin as disobedience to those arbitrary edicts; and forgiveness as remission of a future penalty; and the Bible as the book of his laws, and an authoritative statement of certain conditions precedent to obtaining forgiveness.

Presently there began to come other influences weakening the belief that the Bible is the ultimate and supreme authority. First there came geology, with its message that the world was not made in six days. The Church replied that six days does not mean six days, that it means six long periods. Then came anthropology, with its message that man has been on the earth at least fifteen or twenty thousand years. The Church replied that the Bible is not an authority on chronology. Then there came evolutionary science, with its message that man was not made perfect; he has been developed, gradually, like all other animals, from a germ.

To this the Church replied — nothing. Then came literary criticism, which analyzed this Bible and compared it with other literatures, and announced as its conclusion, that the laws of Moses were not handed down complete, once for all; they are composed of various elements which can be distinguished. This code of laws was a growth, and the progress of their development can be traced. Then came the study of comparative religions with its message: We can find the Hebraic legends of creation and fall and deluge, in inferior forms, in the older religions of Egypt, of Phoenicia, and of Assyria. Little by little the Protestant faith that the Bible is the supreme and final authority was weakened and for some destroyed.

Whether we like it or not, that lessening of the authority of the Book as a book, must be recognized. We have only to compare the sermons of the great orthodox preachers to see the difference. At the close of the eighteenth century President Dwight of Yale college delivered a series of theological lectures in Yale university, and the burden of his proof was Scripture

texts—text after text, verse after verse— cited as an authority, as a lawyer in the supreme court would cite the text of a statute of the United States—cited with perhaps more authority than the supreme court of the United States would always give to a clause of the constitution. Fifty years or a little more went by, and Dr. William M. Taylor, whose orthodoxy no one ever doubted, preached a series of sermons in the Broadway tabernacle. He preached with books and men, not with words for texts: he unfolded the meaning of Elijah's life, David's life, Paul's life—the meaning of the book not the meaning of the words.

While this process was going on within the Church—there was going on a process without, subtle, powerful, irresistible. Science was attacking the notion of an absentee God, a God who can be defined, who can be described, analyzed, interpreted by creeds. Science, which firstly showed how vast the universe is; secondly, how the universe is all one; thirdly, that the same forces are at work in this world and in the remotest sun, in this epoch and in the remotest epoch, so that all days are equally creative, undermined the notion of a celestial Caesar sitting on a celestial throne afar off, creating matter and force out of nothing, and laws to govern them, and leaving them to their own operation with occasional interventions on his part. Then came history. History had been mere annals, the mere story of events, the mere record of lives. Voltaire, I think, was the first one to portray history as a development of life. He was followed by others—Mommsen, Curtis, Arnold, Buckle, Macaulay, Green. All these men differed from the old classical historians; and approximated, I think, the old Hebrew historians in tracing history as a gradual process of development —the widening out and the upbuilding of humanity, and in thus showing a divine development in humanity as science had shown it in nature. Then came literature and the study of comparative literatures of Greece and Rome and Italy and England, and last, but not least, of the Hebrew people, and of the common life that animates them all, and underlies them all; and the discovery (for it was almost a discovery) that remorse is as universal as the human race, and forgiveness as

universal, and love and pity and sympathy as universal; and that underneath all nations, and all races, there beats, not necessarily one blood, but one human, palpitating, emotive life. This process has been resisted by some men in the Church, and feared by more; but the resistance has been in vain and the fears have been needless. For it has been a divinely ordered process toward a profounder faith, a larger hope, and a closer, more intimate and tenderer love.

One day, some years ago, a young man called upon me with a long list of theological questions. He wanted to get copy for his newspaper, and he asked me to answer them. I was bowing him out with a polite declination, when he stopped me: "Just one moment, please. Do you believe in a personal God?" "What do you mean by a personal God?" I asked. "Well," he said, "I mean — (I do not think he had ever thought of it before) I mean a big man sitting up in the center of the universe and ruling things." "No," I said, "I do not believe in that kind of a personal God." "Well, then," he said, "you are a pantheist."

A Crude Conception.

That conception of a "big man sitting up in the center of the universe, ruling things," was a very crude expression for a belief that was universal in the Middle Ages. Among the the cartoons of Raphael is one representing the creation. A venerable gentleman is represented as seated cross-legged upon the ground, with the various portions of a child's Noah's ark before him, putting the different parts of the animals together. It was a great artist's conception of a divine creation. That notion of an absentee God — an imperial Caesar sitting in the center of the universe, ruling things, whose edicts are laws, who is approached only from afar by means of hosts of mediators — that is gone, or going. There are some of us who still cling to it, and to whom the removal of that image seems like atheism; some who are trying to cling to it though their grasp is loosening; some who are trying to make themselves believe they still believe in it; but it has gone, or it is going. Not merely

the authority of the Church is undermined; not merely the authority of the Book as an ultimate court of appeal is lessened; but the conception of a God sitting in the center of the universe, ruling things, as an imperial Caesar sits in Rome ruling things — that also is growing dim or absolutely disappearing. What is coming in its place?

I am not going tonight to ask the theologians what is coming in its place; I will first ask the scientists.

Herbert Spencer was not, in my opinion, a great philosopher, but he was a great interpreter of the philosophic tendency of his times; and this is Herbert Spencer's answer to the question: What will science put in the place of this conception of a divine Caesar, sitting in a celestial robe:

"But one truth must ever grow clearer — the truth that there is an inscrutable existence everywhere manifested, to which we can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed?"

What has science to offer? This: that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed. No longer an absentee God; no longer a Great First Cause setting in motion secondary causes which frame the world; no longer a divine mechanic who has built the world, stored it with forces, launched it upon its courses, and now and again interferes with its operation if it goes not right; but one great, eternal, underlying Cause, as truly operative today as He was in that first day when the morning stars sang together — every day a creative day. That is the word of science.

What is the word of history? The historian tells us there is a progress in human development, and that history illustrates that progress, and that not only the individual man grows from babyhood to manhood, but the whole race of men grow from infantile beginnings to a future, we know not what. Is there any meaning in this development? Any purpose in it? Any power behind it? And again we turn not to a theologian, but to a historian to interpret history, as before we turned to a

scientist to interpret science. And we turn to one who has no prejudices in favor of orthodoxy.

Matthew Arnold tells us that the one thing history makes sure is that there is a power not ourselves that makes for righteousness: A power today at work in the world as truly and as efficaciously as in the past; that the evolutionary processes that are going on are making for righteousness.

Finally we turn to literature, and we ask one of the great poets to tell us what is to take the place of this Romanized conception of an absentee God. What has human experience to tell? What word have the men of vision to give to us as the product of their insight? And this is Tennyson's reply:

"The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O soul, the vision of Him who reigns?
Dark is the world to thee; thyself art the reason why;
For is He not all but that which has power to feel, I am I?
Glory about thee, without thee; and thou fulfillest thy doom,
Making Him broken gleams, and a stifled splendor and gloom.
Speak to Him, thou, for he hears, and spirit with spirit can meet;
Closer is He than breathing, and nearer than hands or feet."

The notion of a humanized God, sitting in the center of the universe, ruling things, is gone; and in the place of it science has brought us back this: "We are ever in the presence of the Infinite." And history has brought us back this: "There is a power, not ourselves, that makes for righteousness." And literature has brought us back this: "Spirit with spirit can meet; closer is He than breathing — nearer than hands or feet."

Is This Pantheism?

Am I, then, a pantheist? Is this pantheism? I suppose there are a great many persons who do feel that this changed conception of God is going to destroy the personality of the Divine. Is it?

Go into a great cathedral—St. Paul's, or St. Peter's. As you look on these great pillars, on this great dome, this splendid architecture, you say: I see here the fruit of the personality of Wren or Michael Angelo; I am looking on something more than stones and mortar; I am looking on the work of a great

mind and a great heart. But now imagine for one moment that as you stand there you can see stone reared upon stone, and column upon column; you can see some invisible hand tracing the fretwork around the columns and carving the beautiful forms; as you look the cathedral grows into its splendid proportions; and some invisible force lifts the great dome and puts it on the columns underneath. Would you think the personality was gone because it was operative before your eyes? Am I to think that there was a personal God six thousand years ago, or sixty thousand years ago, or six hundred thousand years ago, and that today, when I can go out and see Him painting the leaves and starting this fall the beginnings for next year's spring — see the love and life of the ever present God at work before my eyes, can I think that His personality is gone? No; he is a thousand times nearer, a thousand times closer. We are in the presence of the great Divine personality.

What we mean by personality is this: The Infinite and Eternal Energy, from which all things proceed, is an Energy that thinks, that feels, that purposes and does; and is thinking and feeling, and purposing and doing as a conscious life, of which ours is but a poor and broken reflection.

I suppose there are some of you here tonight who will feel that this frank recognition of the overthrow of old forms of faith is injurious. You remember how Gideon, beating out the grapes in the wine-press, was told by God to destroy the idol of Baal, and cut down the grove, and how, when the people came out the next morning and found their idol and their sacred grove gone, they rose in wrath against him, because he had destroyed their religion. But he had not destroyed their religion; he had simply given it a wider scope and a purer life. You remember how, when Jesus Christ told the people at Jerusalem that the temple would be destroyed, they identified religion with that temple and with those sacrifices and that priesthood, and counted as an enemy of religion any man who said that all those things were to be destroyed. But he was not the enemy of religion, and the destruction of Jerusalem and of that priesthood and the overthrow of those sacrifices were only the opening out of a larger life. You remember how, when Luther

said: Pope, you are no vicar of God, Church, you are no infallible representative of God, men all over Europe—honest men, devout men, Godly men and Godly women—wrung their hands in despair and said, "If there is no church to interpret God's law, how shall we know what it is?" But before this audience I need not argue that the destruction of the notion of an infallible church only widened the scope and enhanced the power of religion. May it not perhaps be that the same God who destroyed the idol of Baal and the Jewish temple, and for us Protestants the power of the mediaeval church, has destroyed this idol that we have reared in our minds, only in order that he may bring us nearer to himself? If it is true, as Paul said, that God is not to be worshipped through images made by hands, neither is He to be worshipped by images made by the imagination.

The image which in my childhood I formed of God as a great king sitting upon a great white throne was really an idol, though it was not formed of stone nor painted upon a canvas. It is not to such an imagination we are to go for a realization of the personality of God. God has personified himself in human history. He has entered into one human life, and filled that life so full of himself that in Jesus Christ we see the image of the Invisible God. Christianity is not an episode. The life of Christ is not a historical event completed in one short lifetime. Jesus Christ is the revelation of an Eternal Fact, and the Eternal Fact is the Ever-Present God. I stood one night on the top of Mount Washington. The clouds were passing over the mountain all the evening, and the moon was behind them, and I stood in a diffused light, sometimes brighter, sometimes less bright; but every now and then the moon would seem to break through the clouds, and bend down and rush toward the earth as though it would kiss the very foreheads of those of us who were looking at it, and then as suddenly it would retire again, and the clouds once more obscure it. But it was always there. So the "Light that lighteth every man that cometh into the world" was always in the world and always will be in the world as long as God is love and man has need of him. The coming of Christ to the world was in order that we might know that

God is. It was the revelation of a perpetual incarnation; the revelation of an unseen but eternal presence. Too long we have stood at the foot of the cross or at the door of the tomb, and not seen the stone rolled away and the triumphant Savior emerging. Too long we have thought of the life of Christ ending with his passion and death. But the greatest part of his life is his post-resurrection life.

For the message of the Gospel is not that Jesus Christ lived nineteen hundred years ago, and then disappeared to be an absentee Christ; it is that God is always pouring out his life upon men and into their hearts, lifting them up out of their sins, succoring them from their remorse, and making them live again. Long before Christ lived the Psalmist wrote: "Bless the Lord, O my soul, and all that is within me, bless his holy name; who healeth all thy diseases; who forgiveth all thine iniquities; who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies." Men said, "What does that mean?" And God said, "I will tell you." And he came, and for a little while he lived among men; he forgave the woman that was a sinner, and bade her go in peace and sin no more. This, he said, is what I mean by forgiving iniquity. He succored doubting Thomas from the skepticism in which he was entangled, of the unstable Peter he made a rock, and of the ambitious John, the beloved disciple and the prophet of a spiritual life. This, he said, is what I mean by the healing of diseases. He surrounded the traitor Judas Iscariot with love, and recovered the denying Peter and sent him back, reconsecrated, to his ministry. This, he said, is what I mean by saving men from their own destruction.

Did he cease then? He has been doing this work of love ever since. The history of the world has been simply this: man sinning, God forgiving; man diseased, God healing; man destroying himself, God redeeming him from self-destruction; man sordid and selling himself into slavery, and God recovering him from slavery and crowning him with loving-kindness and tender mercies. And the message of the Christian minister today to this sorrowing, sinful, troubled humanity is, "The God

that was in the world then is in the world now." It is not Browning's message : " God's in his heaven ; all's right with the world." If God were only in His heaven, all would not be right with the world. He is no less in His world making it right.

What Religion Is.

Religion is the life of God in the soul of man, and the message of the Christian minister of today should be the message that that life of God is in the souls of men now and here. Our message should be the message of the living God, an Emmanuel, God with us. He was in the church, but is more than the church; He was in the Bible but is more than the Bible; He was in Jesus but is more than Jesus, because God is more than the sum of all his manifestations.

It is our message that God is in all places; that all ground is holy ground; that the church is not the only meeting house; that God resides not alone in the altar nor in the pulpit nor under the roof. I know there is a cant of irreligion, as of religion; it is rather the worse of the two, if possible. When we say God is in all nature men will reply: Can I not then worship God in nature as well as in the church? and then will go out to an automobile race. But cants and falsehoods are the imitations of a reality. Our problem is not how to get men into church, but how to get God into men! And it is a part of our message that God is in all nature and is revealing Himself in all the operations of nature; and He is to be found by the study of nature; that the study of nature devoutly carried on is really the study of God; and the men who are studying nature and bringing us word of what they find are to be welcomed by us as men also who are opening a book of revelation and are interpreting to us the nature of the Infinite and the Eternal. What is it that has forever destroyed idolatry? Not primarily the testimony of the church; primarily the testimony of a science that has made men see that God is too great to be in an idol; that has shown that all the phenomena of nature are the manifestations of one Infinite and Eternal Energy; that there are not many forces, but one great underlying Force. Science has dug the grave and buried in it beyond all possibility of resurrection for

intelligent men those two twin superstitions, polytheism and idolatry.

Welcome to New Word.

And so we are to welcome Huxley and Tyndall and Darwin with their word to us, not accepting that word as infallible, not rejecting the infallibility of the priest to take in its place the infallibility of the savant, but taking what any honest investigator discovers in nature and brings to us, because it is a revelation of God.

Secondly, it is our message that God is in all history political as well as ecclesiastical, modern as well as ancient, American as well as Hebraic. As he is in nature the source of all natural law, so he is in history the authority which underlies all just human law. And our message is to be that God is the source of all human authority, the center of all things right and just. I think this country needs that message from the pulpit. Government does not rest on the authority of kings; that we do not need to say; nor on the authority of oligarchies; that we do not need to say; nor on the authority of aristocracy; that we do not need to say; nor on the authority of democracies, and that we *do* need to say.

Attacks Governmental Ideas.

Just governments do not rest on the consent of the governed. The governed in Spain consented to the inquisition, and the inquisition was not just. Just governments rest on the eternal laws of justice, the laws of an indwelling, ever ruling, all governing God. Nothing is just that is not in accordance with the eternal and immutable laws of God. We can no more make a political law than we can make a law of nature. We can find the law of nature and conform our lives to it; we can find the law of justice and conform to it. But in vain we try to make a law that runs counter to the laws of God. Let a nation gather all its forces together; let it take three millions of poor, oppressed black people; let it say that twenty or fifty millions of people will keep these three millions in slavery, and use

their industry without giving them their just compensation, because the consent of the majority decrees it, and the consent of the majority breaks down before the eternal justice of the Eternal God, and always will.

We do not want in our pulpit today, men who shall preach prohibition, or populism, or republicanism, or free silver, or gold standard, or tariff, or free trade; but we do want men in our ministry who shall not flatter the prejudices or the passions of the people. We do want men, who speaking to capitalists, shall speak of the duty which the employer owes to the laborer, and not of the duty which the laborer owes to the employer; men, who speaking to laborers, shall speak of the duty which they owe to their employers, and not of the duty which their employers owe to them; men who, preaching in the south shall preach what is due to the north, and, preaching in the north, shall preach what is due to the south; men who, talking to the black men shall tell them what they owe to the white men, and speaking to white men, shall tell them their duty to the black men. Above it all, and through it all, and under it all, we want reiterated this great fundamental doctrine: That there is only one law, and one Lawgiver; and the one Lawgiver is Jehovah; and his laws are not merely handed down on Mount Sinai from the past, but are written in the conscience of men.

It is our message that in God is the bond of social union. We are in this country a heterogeneous population — black men, red men, yellow men, white men; rich and poor, employer and employed. How shall we live in peace together? What is to be the bond of our union? Not the statement that all men are equal; they are not equal. They are of different height, of different avoirdupois, of different powers of digestion, of different brain and different moral qualities. It is not that we are all equal; nor all to exercise the same function; nor all to receive the same education, nor all to have the same share of the world's prosperity. It is not even that we are all of one blood. We are all God's offspring; that is the fundamental fact. We all sprang from Him; we are all going back to Him. Something of his sense of justice is in our conscience; something

of his love of humanity in our loves; something of his aspiration in the yearning of our hearts toward a nobler future. All that is good and true, all that is best and noblest is not of man; it is of the Eternal God. This is the bond of our union; this is the appeal that we are to make everywhere and always to man. This is the secret of our philanthropy, which is not a mere society for the prevention of cruelty to a higher kind of animals. Every man bears God's image; every man is born of him and tends toward him, and therefore every man is brother to every other man. This is the bond of our union — nothing less — the brotherhood of man. What makes one man brother to another who stands beside him in the car? One is ignorant, the other wise; one is rich, the other poor; one is black, the other white. The brotherhood of man! why, there is no brotherhood of man except as there is a fatherhood of God, and the fatherhood of God necessarily carries with it the brotherhood of man. We say, not Father, nor my Father, but Our Father.

A Splendid Age.

Men call this a sordid age and a materialistic nation. There never was an age so splendidly full of ideals, never a people so idealistic as this America of ours in this beginning of the twentieth century. "Awake to righteousness," cried the old prophet. It seems to me this nation has awakened to righteousness. Sordidness there is; selfishness there is; meanness and narrowness there is; but on the whole, never was a nation whose heart was so set toward righteousness, or whose ears were so open to the voice of God. No longer do we measure men by the millions they possess, but by the use they make of those millions. Not what a man possesses but what he does with it — that Americans are asking. Democrats look across the sea, and say we have no right to be in the Philippines; we are oppressing them. Republicans look across the sea and say that we have no right to leave the Philippines; we are emancipating them. I am not going to discuss to-night which of those two parties is right, though I have my opinion on the subject. But both parties appeal to conscience; both parties recognize

that what is right is the question. Both put their policies in the scales of Almighty God and say, Weigh them, and dare trust the weighing to the conscience of the American people. And the conscience is confined in no church and to no section.

I have been attending some of the meetings of the American Missionary Association here, and I have heard splendid words uttered advocating the right of the negro to the largest and fullest education that can be given to him; but I have heard in this house, at this meeting, attended by old-time abolitionists, and with the spirit of the old time abolition in it, no pleas for the highest and best education of the negro more eloquent, more searching, more demanding, than pleas that I have heard in Richmond, Virginia, by southern men, applauded to the echo.

God is in all nature. Thank God for the scientists, for they are thinking the thoughts of God after Him, whether they know it or not. God is in all humanity, and every man is a child of God, whom we are to endeavor to bring back to his Father. God is in all history, forgiving and redeeming as Christ was in Palestine forgiving and redeeming. God is in human experience, inspiring, uplifting, life-giving. And this is my word to you to-night: The message to carry back to our people is not a mere ethical law, not a mere philosophy about God, not a mere reiteration of a traditional creed, not a mere interpretation of the Bible, but through ethics and philosophy and the creed and the church and the Bible we are to bring this four-fold message: the message of science—"We are ever in the presence of an Infinite and Eternal Energy, from which all things proceed;" the message of history: "There is a power, not ourselves, that makes for righteousness;" the message of literature: "Speak to Him, for He hears; closer is He than breathing, nearer than hands or feet;" the message of the Bible: "We are all His off-spring; He is not far from any one of us; 'in Him we live and move and have our being.'"

THE MISSION OF THE COLLEGE.

PRES. W. F. SLOCUM, COLORADO SPRINGS, COL.

The mission of the college and its place of spiritual leadership in the development of the West can be understood only as one examines it from a high standpoint and considers it in the light of those larger movements which are making for the best life throughout our whole country. If one loses sight of these religious ideals which were in the minds of our fathers when they founded the nation, and thinks only of its material progress, the problem of how to produce moral leadership by means of higher Christian education must of necessity sink into the background. And so, too, the man whose optimism is so blind that he cannot or will not perceive the dangers which threaten the best in the spiritual life of our country, cannot comprehend the subtle and far-reaching mission of the Christian college. Those who adequately comprehend the necessity of strong, intense, devoted, unselfish leadership in the whole life of the nation, as well as throughout our western land, can comprehend the part the college has played in the past, and also its place in the future development of our country. The factor most potent under God in the upbuilding of our country and the elevation of our people, morally and religiously, has ever been the leadership of those who have been fitted to guide and inspire to the higher life of the nation. It has not always been the leadership that is most conspicuous, and never the leadership of self-seeking, that has brought spiritual victory into the life of the nation; but rather that subtle, unassuming, unpretentious, devoted leadership, the outcome of the true cultivation and refinement of soul life. Truth formally stated has never in human history been adequate for the spiritual evolution of the life of any nation. Men and women superficially equipped with shallow views of life, with artificial moralities and shallow religiousness

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Minutes, p. 551.

can have no power for spiritual leadership. It is men and women taken possession of by great truths, with minds profoundly trained and souls deeply touched with the spirit of God and the life of the Christ, who alone can be the apostles of the higher and better life. That there has been much of such leadership in the life of our American people who can doubt? But who will also doubt that America is passing into a condition morally and religiously in which, as never before, it needs the guidance and inspiration of great men and women who can command to the higher religious life? As one looks into the heart of the bitterness he finds too often among the toilers of the nation the drift toward socialism and the indifference — not to say hatred — toward the church of God, the attitude literally of hundreds of thousands who have no sympathy whatsoever with our Christian movement. He asks himself: "Who is awake to the far-reaching seriousness of this situation?" And again, what is the equipment of heart and mind that can grapple with certain tendencies in the lives of those thousands who too often believe that the solution of their problem lies in crushing those whom they regard as opposed to their interests. No one can examine critically the social condition as it exists in the hearts of a number of million of our people and the apparent impossibility of producing any radical change, without concluding that only a miracle wrought by the touch of some great lives can bring light into this darksome place in our national life. The greed, dishonesty and self-seeking in our great cities, destructive as it is of all patriotism, cannot possibly be permanently destroyed by legal prosecution, but only by the spiritual movement that makes dishonesty impossible and revives a love of country founded upon loyalty to God and His Christ. It was the belief of our fathers, drawn from the doctrine of the Old Testament and the teaching of Jesus, that no country is safe and can fulfil its higher destiny which first of all does not accept the sovereignty of God and the absoluteness of His teaching. If we are to live as if our fathers were wrong, ultimately there will be reproduced in the United States the history of Thebes, Babylon, Rome and Greece; but if there is to be moral stability in the life of all these people throughout our republic,

it will be because the truth of the Hebrew scriptures and doctrine of Christ are reproduced in the life and the consciousness of our American people.

It is necessary, however, if we would understand the full significance of our theme, to keep in mind that for which these colleges have ever stood in the educational world. They have thrown into prominence the value of education for its own sake, and in doing this they have made very prominent the value of the human soul because of its immortal destinies. These colleges have conserved the moral and religious ideal, and this has been their supreme prerogative as seen in the nature of their foundations, their organizations and that for which they have always stood. Other institutions have much of religious life in and about them, but these Christian colleges preeminently and predominantly have maintained the conservatism of the religious ideal. This is their one great mission, and because of this their one supreme effort is the training of moral and religious leaders. What they have done, no one who knows their history can doubt for a single moment. It was the logical outcome of such spiritual ideals which led eight hundred and fifty undergraduates in Oberlin College to enlist for the Civil War, and also sent nearly as many from Beloit.

During the past quarter of a century there have been certain trends in our movement for higher education in America that to a certain extent are of high value, but which, on the other hand, have so influenced, especially university training, that they have seriously threatened what is best in the whole movement. The demand for high specialization in scientific and professional training has come with such emphasis that at times, at least, it has threatened not only the existence of the college, but even the very preparation found in four years of thorough training which is necessary for this specialization. The incoming of the elective movement, which no one can gainsay, instead of being the mere servant of our educational systems, has sought not only to dominate and reconstruct them, but to drive from them those very ideals which established and built the American college. Under the influence of these movements a few of our would-be educational leaders lose sight of the high mission of

the college, and they would practically let it go out of our whole educational system. The reaction to-day, however, is at present so strong that the college is not only holding its own, but the university has discovered that its highest and best life must ever be subjected to the four years of thorough, effective training in the college.

In a peculiar way the mission of the Christian college, especially in the West, is the mission of Congregationalism as conceived of by those who founded and developed its ideals. These colleges for many decades have been sending into the life of the West men and women of intelligence, of character, of positive religious convictions and life; and no one influence has been so potent for moral and religious uplifting of these great sections of our country as that of these colleges, whose work has not always been appreciated and understood. If it were possible to take out of the life of our great Middle West the influence of Oberlin, of Beloit, of Iowa and of Knox Colleges, it would be a loss, morally and spiritually, so great that the very history of our country would be vastly changed for the worse. Men who speak of the lost mission of the college have no conception of the moral and religious redemption of our land.

Twenty years ago two thousand graduates of ten western colleges occupied as many home missionary pulpits, and thirty thousand other graduates from these same ten colleges were teachers in the schools of the West, and that number has been vastly increased since the examination made a score of years ago. It is not, however, the pulpits and school-rooms alone that indicate the power of these western colleges, which, with limited resources, with heroic sacrifices, have quietly and effectively rendered the greatest possible service to our Christian cause throughout the West. It is significant that since the founding of the American Board 25 per cent of its missionaries have come from western colleges; but it is vastly more significant that during the past decade 65 per cent of its missionaries have come from these same western colleges. It is the energetic, earnest, forceful, self-sacrificing students from these institutions who to-day are crowding the graduate courses of our great universities; who are becoming lawyers and physicians and journalists and

statesmen of America. It is a source of infinite gratification that forty-two out of two hundred twenty-five recent graduates of Colorado College are in one way connected with organized Christian work somewhere throughout the world. They are in India, Corea, Ceylon, The Philippines, China and Japan. They are scattered up and down this land, doing brave, devoted, sincere work; but what is still more significant is the work done by those who have no such official relationship. For example, in the Territory of Oklahoma are seven graduates of this same frontier college. Three of them own, edit and manage the leading newspaper in that rapidly developing section of the country. Two others are young lawyers who are pressing to the front in their profession. Two others are pastors of Congregational churches and no one in the pulpits in that territory stand better for effective leadership than do these two young clergymen. All of these seven young men are devoted, staunch, earnest disciples of Christ; morally and religiously they are made for Christian leadership. The whole history of that Territory will be affected by them, and that too for good. It is only as one measures the power of lives like those which are passing out from every one of these western colleges that he can understand their scope and influence. But what has made these, and thousands like them, is not pre-eminently the specialization of the modern university, important as that may be, or the elective system which leaves to the immature judgment of the boy freshly entering his college the choice of his studies; but rather it is the product of four years of thorough, effective, intellectual and moral training, which, while recognizing advanced specialization and the value of a limited choice of electives, still holds to the fundamental idea of the American college that mental and spiritual training is of inestimable value for its own sake. There is nothing that will so take the moral character out of our movement for higher education as the modification of these four years of training in the American college. If Congregationalism has lost or is to lose its place of leadership, it will be because there are placed in the pulpits of the West men with inadequate intellectual training. In 1760 only 5 per cent of the clergymen of the Massachusetts pulpits lacked a thorough col-

lege training, and no one wonders in these days that these men held the place of pre-eminent leadership in the affairs of the state as well as those of the Church.

Congregationalism for long years made her boast that she was the natural founder of colleges and held the place of permanent leadership in higher education; and without a doubt this claim was justified because of the place, the mission and the achievements of the colleges which she founded, which were maintained by the generosity and sympathy of its followers. The outcome of these colleges has been the permanent characteristics that have given to Congregationalism its right to boast, and better yet, has produced its noble record, not only in its foreign and domestic missions, and which has made it pre-eminently the church of great preachers, but even more than this, it is these same colleges that have sent out into this land more than any other agency the leaders who have held this nation true to its higher ideals and have brought the realization of those great purposes which were in the hearts and prayers of those who made the New England colonies and developed the life of our republic. Nothing can ever take the place in our educational system of that for which these four years of training stands in the isolated American college. The undergraduate courses of the great university with its different environments, its lack of personal contact, cannot possibly in the nature of things render this service. The time may not be very far distant when the great universities of our land will be universities in fact as well as in name, and do what so many of the most thoughtful and scholarly adherents desire in their heart of hearts, and that is to give over to the isolated college this special task of preparing by four years of broad, effective and scholarly training its candidates for the work of the graduate courses of the universities. It is significant that all the men from one of the adjoining states, whose state university is probably one of the two best in the whole West, who won the Rhodes scholarships in the competitive examination, were from the isolated college rather than from the undergraduate course of that great university. The man probably best informed as to actual educational conditions in the West, himself connected with one of our greatest universities, has said: "My son for his

undergraduate course shall go to one of the smaller western colleges, and after that to the greater universities for purely university work." The reaction to-day is towards the local college, however large the numbers that gather at the great university, and however important its work in research and specialization. More and more people who emphasize the moral and religious element in higher education are sending their sons, and daughters too, for their undergraduate courses, to the isolated college. We are discovering too in America what long ago was recognized in the colleges of Oxford; that too many students defeat the very end for which the pure college exists. Education to-day, as in the past, will find its greatest inspiration, its greatest effectiveness in what a great teacher is to the individual student, what his personal touch and his personal power of moral and spiritual inspiration. This it is which has made great leaders in England, in New England and throughout the length and breadth of this land of ours. Is Congregationalism with inadequate conceptions of its great past, of the part that the Christian college has played in its superb history, to forget its birthright, to turn backward, or will it recognize in future years by its generosity and by its loyalty to the Christian college, east and west, that just there exists its most characteristic institution, which indicates its large line of spiritual victory?

THE RESPONSIBILITY OF OUR CHURCHES FOR THE CHARACTER, STRENGTH AND EFFICIENCY OF THEIR MINISTERS.

REV. NEHEMIAH BOYNTON, DETROIT, MICH.

Not for a moment need we tarry to accentuate the proposition of the overmastering influence of the ministry. The prophets of every generation have been the men who have stamped it, not the promoters, the politicians or the priests.

"The German language," said Richter, "is the history of Luther's pulpit." "Charles Spurgeon was no legislator," said Lord Shaftesbury, "but he has done more for social and moral reform in England than any statesman." "Where have the living springs of civilization been found gushing, save in the track of the Christian ministry?" pertinently queried Daniel Webster.

With these statements we may be content. The ministry has been an essential of civilization; the past, at least, is secure.

Nor do we need to pause a moment to concern ourselves with the criticisms and the assaults and the suspicions which are passed upon the Church of the Living God. We can all sing with a clear-voiced soul;

> "I see the error; but beyond
> The scope of error see the love,"

and pass at once to our consuming theme.

What is the content of the ministerial ideal, and how may it be realized? Assuming, of course, the fundamental basis of a Christian spirit, there are four ways, at least, in which that spirit should express itself.

The first great demand which the churches should make upon the ministry to-day is the demand for an ethical robustness. Everybody knows that we are upon days when the new application of the principle of ethics is one of the great human con-

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Minutes, p. 557.

cerns. We confess to ourselves the fact that we know more about the principles of ethics as they are applied to the command, "Thou shalt love the Lord thy God with all thy heart," than we do to-day about the application of the principles of ethics with relation to that other command, "Thou shalt love thy neighbor as thyself."

We have coined a new phrase in these days, and we call it social ethics; and no minister who is obtuse in his perception and meager in his appropriation of individual ethics can ever make a contribution to social ethics. The minister must always be the ethical exponent. Ministers, therefore, who use their high office as a vantage-ground for petty, puerile and polluting flirtations, or who shear the sheep by burying their money in gold mines or immersing it in oil wells—men who appropriate other men's labor unacknowledged,— that is, in cold English, who steal sermons,— have little contribution to make to robust ethics. No man is, as the phrase goes, so "'pon honor"— not your manufacturer or your broker, not your bank cashier or your confidential clerk — no man in all God's world is so "'pon honor" as is the minister when, closing his study door, with the "spirits of just men made perfect" hovering about him in the books upon his shelves, with the expectant demand without him for a good word for Jesus Christ next Sunday, and with the stirring of a Christian aspiration within him to represent the Son of God worthily, as he attempts to knead the loaf which is to be the living manna for the great congregation. The man who rings hollow there is indeed "sounding brass and tinkling cymbal." The man who is disingenuous there is transformed from a prophet into a priest; he has eviscerated the spirit of truth and has become a literary thug and an ecclesiastical Philistine. He has no ethical contribution to make to his time.

So, too, the man who worships before the spirit of tradition rather than of truth. One of our noblest New England ministers in the evening of his life has declared as his sober judgment that there is a suspicion abroad that the church is keeping something back. Mr. Brierley tells the story of the socialist who came into a ministers' meeting and heard with surprise admissions which were not in evidence in the ordinary public utter-

ances of these men. Unable to contain himself, he exclaimed: "How long, oh ye black-gowned men, have ye known these things which ye are keeping from the people?" James Martineau, that prince of ethical teachers, used to be greatly amused by the story of the perturbation of Mr. Pickwick at the riots at election-time. Mr. Pickwick thus counseled his bewildered friends: "Hush! Don't ask any questions. It is always best on these occasions to do what the mob does." "But suppose," suggested the trembling Mr. Snodgrass, "there are two mobs?" "Shout with the loudest," was the invincible Mr. Pickwick's reply. It was certainly Pickwickian; it was not prophetic.

Another sort of attitude, another kind of heroism, another order of ethical robustness is demanded of a true man. It is the ethical insistence which Dean Alford has so royally sung:

> "Speak thou the truth; let others cut
> And trim their words for pay;
> In hollow seeming of pretense
> Let others obscure their day.
>
> "Face thou the wind, though safer seem
> In shelter to abide;
> We were not made to sit and dream;
> The safe must first be tried."

The second demand which the churches should make upon the present-day minister is intellectual adequacy. It will not be necessary to discuss the theme in the ordinary adaptations. Congregationalists everywhere agree in this regard. But it may be in point to insist that our institutions themselves shall be adequately equipped. The fact is that to-day there is not one theological seminary in America which is adequately equipped for its important work. I do not raise the question whether we have too many seminaries or too few; whether by combination we could more adequately meet the demand which is upon us; but simply raise the suggestion that in some way, while colleges and universities are receiving the endowment which shall enable them to do their important work, the seminaries be not forgotten. Oh, for some clear-eyed layman who will discern the patent truth that, however fine and necessary a thing it may be to

endow soup kitchens and kindergartens, it is at least equally necessary so to endow our theological seminaries that the very finest equipment may be granted to those who are to be our spiritual and religious teachers!

The men themselves must be furnished. So much has been said of the relation of the minister to economics, to theology, that I pass them all by to make room for a plea for the training of the imagination. Side by side with the prophet as the inspirer of life stands the poet as the interpreter of it. There is no stronger strength in the world than that which hides in the poet's heart. The imagination is twin sister of the ideal; it is culture; hence it is to be regarded not as the luxury of leisure, but as a great necessity for common work. Many a minister has seen the elevation of life for the first time because Rabbi Ben-Ezra has extended the invitation, "Grow old along with me," and has given the advice,

> "Then welcome each rebuff
> Which turns earth's smoothness rough;
> Each string that beats,
> Not sit nor stand, but go."

Sympathy with the toilers has been quickened into a never to be forgotton fashion many a time because of "Pippa Passes." Sin wears a terror new and awful because one has sat with Kipling's old engineer upon a calm day in the engine-room of the greyhound of the deep and has heard the old mechanic say:

> "What I have seen since ocean stream began
> Leaves me no doubt for the machine;
> But what about the man?
> The man who counts with all his runs
> Ten million miles of sea,
> Ten times the space 'twixt earth and moon,
> How far, oh Lord, from Thee!
> Marks I have—marks, oh, more burns
> Deep in my soul and black;
> And times like these, when all goes well,
> My weakness comes back,
> And sins of four and forty years
> All up and down the sea;
> The seas clack and repeat
> Like valves half packed.
> Forgive our trespasses."

There is no fallacy so subtle, so appalling, as the allusion that the times are so strenuous and rapid transit so essential that one has no time to refresh his soul and reimburse his spirit with the cooling draughts of the sparkling waters of the upper springs. The antidote for materialism is idealism, as the corrective of the flesh is the spirit, and there is more good theology, sound economics and valuable criticism in a poet's song than is liable to be found in whole chapters of the dreary prose of well intentioned publicists. Intellectual adequacy must mean poetic sympathy.

The third demand which the churches must make should be administrative interestedness. The church is committed to great institutions, educational, missionary. Her representatives are all over the world. But who to-day espouses the moral responsibility for these? Is not that responsibility which belongs to the whole church actually located in the hearts of a relatively small company of them? The minister himself, if he is to be adequate as a spiritual leader must have an interest which is quick and constant and sacrificial in those institutions to which the church lends her support, and through which she realizes herself in the world.

Professor Brown in concluding his book upon the Essence of Christianity writes as his closing sentence:

"In the world's high debate concerning Christianity the missionary is the true apologist." A ministry which is uninteresting in the missionary and his work fails of its wide opportunity and of its solemn responsibility. But the ministers in this respect will be quite largely what the church demands.

Fourth, the church must demand that her ministers be prophetically impressive. That means that they must preach. What has happened to preaching that the modern idea of it so needs revision? An expert the other day, in speaking to a company of Sunday-school teachers concerning the way of telling Bible stories so that they might be impressive, remarked as a concluding caution: "Whatever you do don't preach." And Professor James in his Suggestive Talks to Teachers gives much that is positive, but adds this that is negative: "Don't preach." What, pray, is this preaching? Is it, as many believe, the way

ministers say in words what their parishioners are always saying in business throughout all the week, "Polly wants a cracker?" If that is all, the sooner we are out of it the better.

But preaching is so much more than this. Preaching is lighting one's soul before one's brethren, that in the gleam and glow of it they may discern the face of the living God. If they see the smoke rather than the flame, God pity the preacher. Somehow we must grip the souls of men, and the only way that this is ever done is by the revelation of soul to soul. To realize this ideal which has been sketched of the ministry, the church herself must reconceive the dignity of the ministry. In our endeavor in these last years to put ourselves upon the level of our brethren and deny priestly functions we have really obscured the principle of difference which separates a minister from those to whom he ministers. That difference must again be recovered. Phillips Brooks has somewhere said that "a part of every man's life is in the keeping of his brethren." There is no desire on the part of the ministry to receive false appreciation from fellow-men, nor is there any passion to be the possessor of empty compliments; but there is a growing necessity that the rights of the minister be once more clearly discerned, and that his position as a prophet, speaking in the name of God, once more be recognized. When this is done, the church will begin to re-enforce her ministry from her choicest sons. It will be no matter of accident that a young man chooses as his life calling the Christian ministry. No word has been sadder in this Council than the affirmation that our ministers are being recruited, not from our strong churches, with their long and noble Congregational histories, but from our newer and our smaller churches. It is a sad omen when names which have been strong in Congregationalism for a hundred and some for two hundred years, are found to-day in the lists of law and medicine and business, but not in the ministry of Jesus Christ. Once we conceive the idea of the ministry and give it, because of its love, because of its sacrifice, because of its essential nature, its supreme place among the callings of earth for those who are summoned, the church again will glory in the lives

she gives to it, because the church will discern again the truth that a minister is one

> "Whose least distinguished day
> Shines with some portion of that heavenly radiance
> Which makes the blessed angels envy us,
> Pitying human cares."

WORK, NEEDS AND CLAIMS OF BANGOR, ANDOVER, HARTFORD AND YALE THEOLOGICAL SEMINARIES.

REV. JAMES L. BARTON, BOSTON, MASS.

The work of these seminaries is to train candidates for service in our churches as pastors, preachers and leaders. They, with the four sister seminaries of the South and West ought to train practically all those who seek ecclesiastical positions in our Congregational churches and under our denominational missionary boards. The fact is they are not doing it. A careful estimate shows that some 40 per cent of those who have entered upon service in the Congregational churches of this country during the last three years were trained theologically in schools of other denominations, or were largely untrained. To be specific: Last year, which may be regarded as fairly representative, the graduates of all the Congregational seminaries of the country were barely enough to balance the number of deceased Congregational clergymen that year, while sixty-two new churches were organized, each needing, and the most of them securing pastors. The number of deaths among Congregational clergymen last year was below the average of the last six years, while the number of new churches formed was less than the average and the number of seminary graduates was above the average of the last three years. This makes it clear that for three years, and even longer, our own seminaries have not supplied the annual needs of our own churches by from 40 to 50 per cent.

This has brought into our denomination as leaders a large number of men who have not been trained in the fundamentals of our denomination and who are not familiar with its traditions, principles and benevolent organizations. While much could well be said here, I wish simply to call attention to the fact that our own seminaries are not turning out the product demanded by our own Congregational churches and missionary organiza-

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Minutes, p. 556.

tions. In order to meet the need of our denomination the seminaries should increase the present number of their students by 50 per cent.

Instruction.

During the last three years three of the New England seminaries have chosen and installed new presidents, Dr. Day at Andover, Dr. Beach at Bangor and Dr. Mackenzie at Hartford, and Yale has installed a dean, Dr. Sanders. There have been changes in the faculties of all, but none that indicate radical changes in policy, methods or principles. Hartford has put special emphasis upon an extended course on missions and pedagogy, Yale has developed and perfected its relations to the university of which it is a part; while Andover and Bangor have strengthened the bond that binds the seminary to the life of the churches in their respective states.

The courses of study offered in all have been increased in number and in the cases of Hartford and Yale have been carefully grouped. It is well within the bounds of moderation to say that these four seminaries are to-day offering courses in theological studies which for carefulness in preparation and thoroughness of scholarship and breadth of subjects have never been equaled in their history.

Doctrinal Distinctions.

In the judgment of many, within and without, there is practically no vital difference in the teachings of these seminaries. There probably are some local differences of interpretation and different methods of approach to some of the subjects in the curricula, but in the old sense, in the judgment of many outsiders, there is no distinctive Andover, Yale, Hartford and Bangor theology. The faculties may be conscious of differences that are not evident to the public and which are too subtile and scholastic to interest the public. It is not the function of this paper to discuss the distinctive character of the theology taught in these seminaries. Perhaps the one method of work that is common to all of these institutions is that of instructing the students devoutly to employ scientific methods of research,

without prejudice and with the one purpose of reaching ultimate truth. The old division between orthodoxy and unorthodoxy is not emphasized in the schools; the present distinction being made between truth and untruth. Perhaps more than at any other period, all these institutions are attempting to apply theological instruction to the present conditions of society and the present methods of thought.

The Needs of these Seminaries.

Under the head of the "needs" let us consider:

First, *Consolidation.* Probably this word "consolidation" has been used during the last three years more than any other word in our language in discussing the theological schools of New England. We must begin with this in order to clear the way. It is a word caught from commerce and trade and is now in process of conversion into the theological nomenclature of our day. "Consolidation" seems to be in the air, all kinds of consolidation; profane, philanthropic and religious. Why then should it not be applied to our four theological seminaries in the East?

Let us not be carried off our feet by anything "in the air." We need to move upon the solid ground of calm reason and good judgment when considering a matter so vital to the life of our churches as the training of its ministry.

Few, if any, who discuss this matter have a plan for the consolidation of these four seminaries, or any two of them, that is practical. Some if not the most who speak the loudest have not thought the subject beyond the one word, and all based upon the argument, "business houses are consolidating, corporations are consolidating, our New England theological seminaries ought to consolidate." I do not believe that there is a fair minded man in this Council — and we are all fair minded men — who would not work strenuously for consolidation if it can be demonstrated that such a step will help the cause for which these seminaries stand. A plan for consolidation that cannot be so demonstrated is not worthy our consideration.

Some say remove three of the seminaries to Andover or Hartford or New Haven and so have one seminary in New

England. This is not consolidation, it is a proposition to close three seminaries, putting them out of commission, and sacrificing the larger part of their assets.

Others say remove all four of the seminaries to one central place and combine them into one. That could mean but one thing — the closing of all four of the seminaries and the opening of an entirely new one. There could be no Andover, Bangor and Hartford Theological Seminaries except at Andover, Bangor and Hartford, and the Divinity School at New Haven could not be the Theological Department of Yale University except in connection with the University. In each case much, if not most of the financial and traditional assets of each seminary would be sacrificed by closure or attempted removal.

The question then is, would it be a real gain to the work of training students for the ministry in our denomination to have two or even three of the present seminaries in New England, with all of their traditions and much of their property and devoted constituency, sacrificed with the hope that as much (yes! it must be *more*) would be obtained of property, devotion and constituency for the conduct of theological training under the new conditions. I tell you, brethren, this calls for the sacrifice of tremendous assets for what up to date is largely speculation. It is more speculative than most of the present day corporation consolidations, for there they always have the original plants plus water as capital; here the plants are largely sacrificed and we are sure only of the water.

Whether or not all these seminaries were wisely begun is not for us to discuss to-day. That has no bearing upon our present question. The fact remains, that apart from the Pacific Seminary begun in 1869, and Atlanta Seminary begun in 1901, (about neither of which do we hear consolidation discussed) no new seminary for the training of students for the Congregational ministry has been begun since 1858, and no new seminary in New England since 1834. These four seminaries have thus been engaged in their legitimate work, located where they stand to-day, for seventy years.

During the seventy years there has been large denominational growth. All of the home missionary organizations have enor-

mously enlarged their operations while the work of Foreign Missions has more than quadrupled. At the same time the number of Congregational churches in this country to be supplied with a Christian ministry has increased over three-fold with about the same growth in membership. However much these four seminaries were needed in 1834, there is certainly at the present time three or four times the field to be supplied with the products they turn out, while the subjects demanded by the churches and included in the curricula have increased in about the same proportion. In other words, the demand has increased more than six-fold while the plants remain practically the same.

For the last four decades there have been organized on the average, six hundred and eighty-six new Congregational churches each decade, each church needing a trained pastor. This growth has not ceased. It will go on. It would be most unwise to make any move now that could and would be interpreted as a general denominational conviction that we do not expect much growth in the future and so are beginning to close down our institutions that are set to produce the men who alone can lead to still greater enlargement.

Second need: *Affiliation.* It has been suggested, as worthy of consideration in whole or in part, and as a distinct relief to the present situation and all in the interest of increased efficiency and greater economy, that our four New England seminaries (or may be three) so affiliate and co-ordinate their courses of study that the courses offered by the four (or three) shall constitute, when taken together, one complete theological course, requiring residence for one year at two or more seminaries in order to secure the degree of B. D. This plan contemplates the arrangement of courses in the seminaries so that no course shall be duplicated. The arrangement could be brought about by a committee of instruction appointed proportionately from the various local boards of trustees and with *power* to make any and all changes necessary in courses of study and in faculties, to accomplish the above results, this committee having authority over the instruction given in each of the four seminaries.

As an illustration, to use the old divisions of Theology which might or might not be followed, this plan would give, for instance, to Yale the entire Historical work, including all allied topics; to Hartford, Systematic Theology and all that is associated with that subject; to Andover, Exegesis and its affiliated subjects; and to Bangor, Practical Theology. A large list of electives could be arranged for each seminary. The advantages claimed for this plan are:

1. Economy of administration.
2. The possibility of doing much more thorough and broader work.
3. The removal of a spirit of rivalry between seminaries.
4. Bringing all students under the personal influence of all the faculties.
5. It would permit each seminary to hold all its present funds and endowments.

As each subject is now taught in four seminaries, it is claimed this would practically increase the efficiency of the theological course four-fold at the same cost, thus offering the most complete theological course of study now offered anywhere in the world.

Some of the objections are:

1. It would compel a peripatetic course for every student.
2. It would necessitate large and fundamental changes in the faculties.
3. It would radically change what goes by the name of "the peculiar atmosphere" that is attributed to each existing institution.
4. It would change entirely our present ideas of a theological seminary.
5. It would compel the completion of a major course, as for instance, History or Theology in one year.

Third need: *Adaptation of Courses.* These institutions must present courses of instruction calculated to meet the vital needs of which the churches are conscious. The curricula should not be based upon what the faculties prefer to teach but upon what the churches require. These seminaries can never do the work

they are set to do until they make the needs of the churches and missionary societies the basis for the organization and development of their courses of instruction.

This will necessarily raise the question as to the present emphasis placed upon the study of Hebrew and possibly Greek. These subjects were fundamental when verbal inspiration of the Scriptures was basal in our theological systems. I do not suggest the elimination of these studies, but I do call attention to these facts to which is added another no less significant fact that some of our colleges are granting the degree of B. A., and others will soon follow, to students who have taken no Greek in their college course. The men in our seminaries should be preeminently prepared to meet and win men in all walks and conditions of life.

Fourth need: *Co-operation among Themselves.* These seminaries need to come to such an understanding among themselves that the impression which has been made in the past upon students and others that they are competitors if not almost bitter rivals of each other, shall be displaced by the impression that they seek first the Kingdom of God and the success of the churches, and after that the exaltation of their own particular institution. This is a relic of the controversies of earlier days intensified by an overwhelming desire for more students. The seminaries need to be assured that no one judges of the merits of any seminary by the number of its students, but by the kind of men it sends out, and their equipment for the service to which they are called. The seminaries should unite upon some method of presenting to college men the claims of the ministry without at the same time exalting any one seminary.

Fifth need: *Constructive and Devout Scholarship.* The churches, I believe, are a unit in the desire that the teaching in our seminaries shall be constructive, practical and devout. The day has passed when the Kingdom of God at home or abroad can be built up and promulgated by controversy or destructive criticism.

Sixth need: *The Co-operation of every Congregational Church and Pastor.* Theological students are mostly made in the home before college experiences begin. Here they are di-

rectly under the influence of their parents and pastors and can be reached but remotely by the seminaries. These two dominating influences should be cast upon the side of theological training if we are ever to expect an increase in candidates for the ministry.

Seventh need: *Instruction must be Modern.* I do not say that the training in our seminaries is not abreast of the times, but however that may be it must be kept there. In order to accomplish this the seminaries must be provided with funds for library, apparatus and faculties adequate to the demands of the courses. Independent investigation must be provided for to fit the student intelligently to grapple with the living questions of the day; while mature scholarship is *essential*, practical leadership is imperative. And yet our seminaries should produce evidence to disprove the impression that prevails in some quarters that spiritual fervor and earnestness are incompatible with thorough scholarship.

Eighth need: *The Confidence of the Churches.* No seminary can do its proper work if constantly under the fire of adverse and often ignorant criticism. This disheartens and intimidates, or exasperates and antagonizes the faculties, discourages students, and cuts off financial support. If we wish to paralyze the work of the seminaries we can employ no better method. Without such co-operation, theological training must constantly struggle against forces that tend to disintegration. These seminaries are not adverse to friendly criticism and even seek it, but public expressions of lack of confidence strike a blow at the seminaries and so at the very heart of the prosperity and life of our churches.

Ninth need: *Our seminaries need to care earnestly for the vital warmth and fervor of their spiritual life.* Unless their graduates go out with a consciousness of having lived and studied in an atmosphere charged with spiritual inspiration and with an assurance that they go to proclaim a message which they can preface by, "thus saith the Lord," they can never do the work Congregationalism at home and abroad demands of its ministry. Scholarship is important, the scientific methods are of inestimable value, but spiritual fervor and a consciousness of the perpetual presence of God is absolutely vital. A passion

for bringing men into the religious life must animate both faculty and students or these seminaries cannot justify their existence. Our seminaries can and must do this for their students or their work must fail. *If they wish men to come to them they must send forth preachers who will win men.*

THE CLAIMS THESE SEMINARIES HAVE UPON THE CHURCHES.

1. These seminaries have a right to demand and do demand that our Congregational churches shall exalt an educated ministry. It is disheartening to the cause of thorough and sound Theological education, as well as destructive to the best interests of our churches to have men of greatly limited educational advantages and training preferred for the highest service of the churches to those who are graduates of our own Theological schools or of no school. The leaders in our churches must not forget the traditions of our denomination. Permanent Christian leadership cannot be expected from men of partial intellectual and religious training. If Congregational churches put a premium upon scant preparation for the ministry, how can we expect college or university trained young men to enter our well-equipped Theological schools in numbers sufficient to man our churches at home and meet the requirements of the mission fields abroad?

2. These seminaries demand of the churches that they recognize the necessity of making Theological training both scientific and modern. Theology is a science as well as a religion. No science is taught to-day as it was taught a qnarter of a century or even a decade ago. There have been no changes in the facts of physical science in that time, but there have been marked changes in the *number* of known facts, in the point of view, the manner of approach and the application of recognized principles. Few young men, however devout, will be willing to turn from a modern and scientifically conducted university or college course to the study of theology conducted according to the methods used long ago. This does not mean that there must be or can be changes in the fundamental truths taught, but it does mean that we, members of the Congregational churches, are bound to recognize that the methods of Theological instruc-

tion must be modernized so as to adapt our religious thinking to the best thought and life of our day and generation. This does not mean and cannot mean the sacrifice of a single truth. Truth cannot be sacrificed in theology any more than in physical science. Any attempt so to do would be neither scientific nor modern. But it *does mean* that *we must permit the clothing of old truths in modern dress and the expression of old doctrine in modern language, so that theology, the queen of science, shall command the confidence of all devout and thoughtful men.*

3. The seminaries have a right to demand that criticisms of their methods and work shall be constructive. The cases are few indeed where destructive criticism has helped either the critic or the criticized. Investigation and conference are the highest methods of arriving at fundamental truths. *A full recognition of the devotion and integrity of the man who radically differs from one's self in his theological thinking is the highest manifestation of theological earnestness of purpose.* While the churches have a right to demand of the seminaries that they shall treat their legitimate constituency with open frankness, they too expect from the churches fair, open, friendly and Christian consideration in all matters pertaining to the matter of methods of instruction.

4. The seminaries have a right to claim that the churches shall recognize them as their agents, upon whose co-operation and support they depend and for whose upbuilding they exist. The churches cannot repudiate responsibility for these seminaries. The churches created them to supply a need of which they were conscious and which has continually increased. To these the churches send their choicest sons and from them they secure their leaders. They constitute the only agency available to the churches for training its ministry, upon whom, under God, and the leadership of the Holy Spirit the very life of the churches depends. While these seminaries have a large measure of organic independence from the control and supervision of the churches, nevertheless they are absolutely dependent upon the churches for their very life. Their students and their means for subsistence come from the churches, while the

results of their work must be accepted by the churches else they will totally fail.

In most respects our four seminaries in the East are doing the same work, possess the same needs and present the same claims as those in the West and South. Their close geographical relations to each other taken together with the decreasing number of ministerial candidates provided by the New England colleges, present some problems peculiar to themselves. These problems can be solved but their best solution demands that the interests of no single institution shall be placed before the needs of the denomination and the advancement of the Kingdom of God.

To sum up our conclusions: —

In work, these four seminaries are systematic, thorough, comprehensive, but are not training the number of men demanded by the denomination.

Their needs, — a larger measure of co-operation of affiliation, adaptation to the present needs of the churches, constructive, modern scholarship, confidence and co-operation of the churches and increased spiritual earnestness and power.

Their claims, — upon the churches, insistence upon an educated ministry, acceptance of a scientific training, constructive criticism, and a full recognition that they are but the agents of the churches.

These suggestions are not revolutionary, but they are fundamental.

REPORT ON OBERLIN, CHICAGO, ATLANTA AND PACIFIC SEMINARIES.

PRES. EDWARD D. EATON, BELOIT, WIS.

Four points may be noted regarding the seminaries to which this report refers.

First: There is no crowding of the field. It gives an exhilarating sense of elbow room to think of these institutions intended to minister to the need of our churches in some thirty states and all of the territories. The two that are nearest to each other are nearly four hundred miles apart; the two that are the furthest are separated by about three thousand miles, the span of a mighty empire.

Second: Each has a unique location.

Oberlin, in a quiet village, is yet singularly in touch with the wide, stormy world. The students' daily walks over-arched by the martyrs' memorial are more sacred than cloistered shades. Connected by electric cars with cities and manufacturing towns, Oberlin is so related with the world-wide interests of humanity as to be styled one of the metropolitan centers of America.

Chicago, standing amid the seething and tumultuous currents of the metropolis of the interior, is like the shadow of a great rock in a weary land. Here where life is most multiform and intense; where the contrasts of rich and poor, the contradictions of good and evil are sharpest; where social theories are tested; where students of law and medicine flock for training because the materials of their professions are most abundant, the seminary bears the challenge of the age and thrusts its young men into the thick of modern problems.

Atlanta on the brow of a hill overlooking one of the finest and fairest of southern cities, holds a natural throne of power for all the middle South.

Minutes, p. 557.

Pacific, re-set three years ago in the great University of California, shares the intellectual stimulus and the multiform opportunities of an academic center, while ministering to the spiritual needs of the great commonwealths west of the Rocky Mountains, and fronts the unmeasured developments opening westward on the world's greatest ocean.

Third: Each is thoroughly organized and aggressive, with definite work to do. Each registers a gain in numbers over last year and faces an enlarging future.

Oberlin has largely abolished the lecture system, which has been replaced by the seminary system, going directly to the sources of information, with the result that the seminary is now doing genuine post-graduate work, and students are reported as finding their task more severe than that which they have been accustomed to in the best colleges. The enlargement of the curriculum is in the direction of greater emphasis on biblical theology, pedagogy and sociology. Missionary interest, which has always been marked, is increasing. The large number of resident missionaries from important fields has a great influence upon the student body. The Shansi mission has been taken up again. and some of the best men are going to the foreign field. The Slavic department, although not large, is of special significance in its relation to the future of one great element in our foreign population.

Chicago is our one seminary governed by a representative convention of delegates from the churches of its territory. It is in special touch with home missionary fields and growing communities. The home missionary superintendents of Illinois, Iowa, Nebraska, Missouri, Oklahoma, Washington, Oregon and North California are graduates of this seminary, as is the western Secretary of the American Board. The work of the lamented and beloved Professor Curtiss as President of the Chicago City Missionary Society has been hardly less notable than his achievements in the field of oriental scholarship. The German, Norwegian and Swedish institutes have during the past twenty years sent out over two hundred and twenty-five young men to do home and foreign missiouary work in these languages. Three of them fell in the Boxer massacres in China. The

seminary settlement under Professor Graham Taylor, with a plant costing $75,000, is a great laboratory for first hand sociological and christian work, and is the only such establishment connected with a Congregational seminary.

Atlanta was incorporated only three years ago, called into being as the result of organizing Congregational churches among the white people of the South, and accepting into our associations about two hundred churches that once were Congregational Methodists, the majority of whose ministers, practical evangelical men, have had hardly the rudiments of education. The seminary has a correspondence course covering three years of study, beside institute work, for men already in the pastorate; and an English course covering three and four years for young men already licentiates of the churches, who have never had more than the advantages of a district school. There is also a full theological course, practically the same as in our other seminaries. All signs point toward a great and productive work for this young institution.

Pacific has had a three-fold increase in numbers during its three years at Berkeley; is entering intimately into the life of the University, and while training young men for our ministry, is contributing toward the moral health and development of the University itself; and by reaction therefrom, as well as by other means, toward the moral health and development of an adolescent commonwealth, whose coming mighty manhood appeals powerfully to our christian imagination.

Although not technically within the scope of this report, it is appropriate that mention should be made of the theological seminaries connected with our institutions for the colored race, at two centers, Talledega and Fisk Universities. The work at Talledega has been efficiently maintained for some years. The theological department of Straight University has been recently transferred to Fisk, and under the direction of Dean Henderson it enters upon a new stage of development which promises to make it a center of large influence in the training of ministers for the colored churches.

Fourth: All of these institutions may reasonably expect the closest sympathy and co-operation of all our churches. They

are the church, functioning for the education of its ministry, — a most vital function which can be adequately discharged only on condition that the vital currents of the church's life flow freely into them.

It has been objected that the theological schools pauperize their students by beneficiary aid. This matter has been settled in these seminaries by the restriction of aid to the form of scholarship prizes and to payment for actual christian service rendered. The charge is thus an antiquated one, although it will doubtless still be heard. Atlanta has no funds for this rational aid and has to set her young men to work at trades, turning them into modern tentmakers in order to provide for their maintenance while pursuing their studies.

It has been maintained that our seminaries are too scholastic and technical in their training, and do not have enough reference to the present conditions and problems of society. This charge is not valid against any of these seminaries, which are sensitively in touch with the conditions of life in the midst of which they are placed.

Fear has been expressed that the seminaries may promote intellectual at the expense of spiritual growth. This too, seems a needless apprehension in view of the facts regarding the seminaries in question. Their faculties are largely men of evangelic fervor and of christian activity.

One who has just passed from his career of earthly service deeply mourned by a great company of friends on both sides of the sea, may serve as a noble example of the ideals of our seminary instructors. I well remember my first introduction to Samuel Ives Curtiss, when coming to Leipsic a stranger I sought him as pastor of the American chapel, to obtain suggestions which might be helpful to a young student. His prompt and efficient kindness to me as to so many others, his self-devoting service as pastor of the American chapel without salary while pursuing his Hebrew studies, the welcome given to all American students week by week in his home gave us an affection and high regard for him which the years have only deepened. His influence for a quarter of a century in Chicago as a scholar, teacher, christian worker, organizer of church extension, bearer

of burdens of the weak churches, explorer of oriental lands and author of standard works in Semitic research, has been a constant stimulus to christian scholarship and organized christian efficiency.

If there must be criticism of the seminaries, it should be the affectionate criticism of deeply interested friends and coworkers. If our churches will rally about them, quickening their realization of the need of an aggressive and inspiring ministry, and becoming acquainted themselves with the problems and achievements of the seminaries, the result will be a mutual understanding and helpfulness which shall greatly advantage the future life of our churches and increase our share in the evangelization of the world.

THE DEBT OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR TO MISSIONS AND MISSIONARIES.

SECRETARY CHARLES J. RYDER, A. M. A.

The greetings I bring are from many races of different colors. It is really a polychromatic greeting. And all these various colors and races and conditions are represented by the people under our own flag, on our own national territory and constituting a part of our own body politic. The voice uttering this greeting is not the voice of the speaker only, but of millions of young people whose habitat is from where the warm waters of the southern sea wash the white shores of Porto Rico, to the extremest north where the lands are locked by the frozen ocean. An Endeavor Society in Porto Rico, I think the first organized in that island, and an Endeavor Society just organized in California by the Christian Japanese of our own country, are among those who join in this greeting. And this message which I seek to deliver as the voice of the multitudes of young people of our country is the voice of thanksgiving. I desire especially to emphasize two points of great advantage which have come throughout all these mission fields to the young people within them through the Y. P. S. C. E.

I. First, this Society has turned the earnest attention of the young people of our churches toward the work of Christian missions. This is true of the work among these neediest millions of our own land as truly as among those who represent what we call foreign mission fields. Its value it is difficult to estimate, and its power increases in geometric ratio.

Second, the second element of power developed by this movement rests in the fact that the young people of our churches have become a compact, well-disciplined, concrete force. It was a sort of guerrilla warfare which the churches were carrying on through their young people's organizations of various kinds and names in the old time. The Y. P. S. C. E. has tended

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Minutes, p. 546.

to solidify and make efficient these somewhat scattered forces. It is no longer a great hand, stretched out with its wide-spread but inefficient fingers, but a hand doubled into a strong fist that pounds with terrific energy against the embedded forces of wrong. For this concentration, discipline and efficiency, this voice from needier regions in the great mission fields, sometimes among destitute and ignorant peoples, would thank you.

II. But let us turn just a moment to another phase of this relationship which exists between the representatives in this great convention and missionaries in these fields. Is all the debt on one side? Is there not something which has come from the missionary of unspeakable value to this Christian Endeavor convention, to local society or to individual member? I ask your attention a moment to the debt of the young people of our churches to the splendid work and heroic life of the missionaries in this field which I have the honor in a sense officially to represent. These missionary heroes and heroines in our own land have contributed three essential qualities of progress and power. Let us note them.

First, they have enlarged the horizons of our spiritual vision. They have made the Kingdom of God seem larger to us and more grand.

Secondly, they have made evident the fact that the splendid heroism of the early Christians still prevails among our modern missionaries of to-day.

Third, they have shown the open door through which our young people may enter by prayers and gifts or personal labor into the grander service for this Kingdom of God.

Let us consider these three elements of our debt which you as young people recognize to the missionaries in this American Missionary Association field and elsewhere.

(1) They have enlarged the horizons of our spiritual vision. In the guide book for all our spiritual activity we read "Your old men shall dream dreams, but your young men shall see visions."

Both are proper and both are essential. History and prophecy must unite to secure the most efficient service in the pres-

ent. The dreaming of dreams, the recounting of victories already won, the successful progress in the banishment of evil and the establishment of righteousness are themes worthy of meditation and reminiscent faith. The battle-scarred heroes who hold their camp fires at every Grand Army Post not only cheer their own hearts with the memories of hardships and sacrifice through which they passed to preserve the nation's life, but these are also "written epistles known and read of every" patriot. "Right makes Might" is their indisputable message. And so the victories in the service of God's Kingdom, the old men of Christian service and sacrifice, may well sit by the glowing hearth of their memory and dream the dreams of past conquests and victories.

But you of this younger generation, young men and young women, are to have your visions. The missionaries of this Association whom I represent, who have gone out among the dusky sons and daughters of the South in the lowlands, or among the mountains, gathering little bands of Highland lads and lassies, or pushing their way over the prairies of the West, have brought to Indians and Chinese and Japanese and far-away Eskimos your splendid message of Christian Endeavor, they have seen their visions. Great ideals have stirred their souls. Opportunities for large and glorious service have beckoned them on. Following these visions aud striving after these ideals they have laid us all under obligation and we here gladly recognize our debt to them.

Materialism and commercialism are the greatest dangers that we face to-day. The commercial spirit of our age would urge Moses to stake out a mining claim on Pisgah.

In that beautiful little book which you have all read, "The Simple Life," by Pastor Wagner, you remember he says, "My aim is this — to make men think about unostentatious goodness; above all, to make them love it and practice it. The man who finds his satisfaction in things that glitter and hold his eyes is lost." These missionaries have not looked upon that "which glittered." It has been a great purpose mastering their souls to bring men to this "unostentatious goodness." Every Christian Endeavor convention, every local society, every individual mem-

ber has a debt to these noble missionaries who have not only seen but followed their vision. Edward Markham puts the power of the vision in the following impressive words:

> "The world is a vapor
> And only the vision is real.
> Yea, nothing holds against hell
> But the winged ideal."

(2) The second count in the debt that we owe these missionaries rests in the fact that they have made evident the truth that the splendid heroism of the early Christians still prevails in the church of to-day. No braver were the barefooted friars who pushed their way into Brittany and Gaul in the early Christian centuries than are the missionaries of this Association in the neediest of all needy home mission fields. Coming back as I often do from weeks of association with them, I feel as though I were coming down from the Mount of Transfiguration. Uncomplainingly, sweetly, realizing "The Simple Life" of which Pastor Wagner writes, with a heroism unsurpassed by those who go forth on the front battle line, these missionaries in these many fields bring to us the inspiration of their splendid devotion.

I am sure I express your feeling when I say we recognize and acknowledge our debt. It is a debt that makes every Christian Endeavorer the richer, a debt that can never be paid except as we catch their heroic spirit and in the quiet or public corner to which we are called live the same earnest life. Christian faith and heroism have not vanished from the earth. They are not qualities of character exhibited only in the early Christian centuries. They live and move and throb to-day, and we are debtors to those who so nobly embody them. "That they without us shall not be made perfect."

(3) But lastly these missionaries show the open door by which young people may enter into the larger and grander service of the Kingdom of God. Are all called to be missionaries? you ask. I answer, Yes. *A thousand times, yes.* We are all missionaries, those who are "sent." The field of service and its

form, of course, must differ. The fact of our divine commission never changes. Sent where? Into service. Sent for what? To minister. This ministry may be prayer for those who are in the harder fields of service. It may be by generous giving, pinching giving, sacrificial giving, that these heroes and heroines along the front line may be sustained and their work developed. It may be by personal enlistment in the active mission service in some field at home or abroad, but, oh, young people of this Endeavor convention, never forget that you are the sent ones of Jesus Christ.

Y. P. S. C. E.! What do these familiar letters mean to us? Of course, here and everywhere their true and loved meaning is Young People's Society of Christian Endeavor. Born in dear old Maine, cradled in the church of which our beloved President was pastor, this child now grown into stalwart manhood and with world-wide power and influence, was properly christened, and we would never suggest a change in the name.

But does not the spirit of Christian Endeavor include the following fundamental facts? I suggest three in closing.

(*a*) Young People's Society of *Christian Education.* Lesson Leaves, Study Classes, Young People's Institutes gathered for careful investigations of missionary work, you young people have inaugurated. It is a great and significant movement. Christian Education is absolutely essential to permanent interest in the progress of the Kingdom of God in these mission fields.

(*b*) But more than this is included in these letters. It is also the Young People's Society of *Ceaseless Energy.* The negro who said he was "troubled with information of the brain," was all right. But information of the brain that does not produce energy of hand and heart is a rather useless information. Christian Education must bring about Ceaseless Energy to realize its highest purpose.

(*c*) But something more and still larger and better is included in this resourceful and inclusive name. It is the Young People's Society of *Consecrated Enthusiasm.* An engine stood on the track in the New York yards the other day. A

stupendous piece of mechanical invention. Her machinery bright and well oiled; her tank full of water; coal piled up in her tender and yet she stood there a motionless monster. What did she need? A fire kindled under her boiler, just a little flame of fire, that was all. But with that this motionless monster becomes a living, resistless force plunging through daylight or darkness, through tunnels and cuts, up grades and down, with the speed of lightning, a long train with thousands of human freight carried to their destination.

This Society stands for the kindling of this Spiritual Fire, Consecrated Enthusiasm; a Great Purpose that masters the soul. A kindling faith that makes the impossible possible, a clear vision that "looks upon Him who is invisible." This is what this Christian Endeavor Society stands for, what it cultivates. And in the kindling of this fire we recognize our debt to the heroic missionaries who have gone out "In His Name" into this great and heroic service. So we all pray together, "Oh, Father, baptize us with the spirit and with fire."

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR AND HOME MISSIONS.

DON O. SHELTON, NEW YORK, N. Y.

Mission boards are indebted to the Society for its aggressive and effective effort to create an intelligent concern for the mission cause. The name, "Christian Endeavor," implies a wide missionary purpose. The appointment of a strong missionary committee in every young people's society and the formation, by such committees, of a class for the study of home missions are important, as the necessity and value of a systematic and thorough study of home missions on the part of all Christian young people. Home and foreign missions are not terms which designate two distinct missionary enterprises. They relate, rather, to two sections of one great army, under one supreme Generalship. They go forward in response to one command, they take their supplies from one common arsenal, and they are strengthened and empowered for their crusade by one Spirit.

It is apparent that the more thoroughly America is Christianized, the more speedily the whole world will be evangelized. Our obligation to do our utmost to evangelize the whole world does not exempt us from responsibility for the thorough evangelization of America. Neither does the presence of duty near at hand free us from the utmost possible exertion in behalf of distant nations. The substance of the divine command is, Forward the whole Christian army for conquest at home and abroad! Therefore the study of home missions will have a place in the programme of every wisely directed young people's missionary Committee.

Scarcely any study is more fascinating or profitable than that of the workings of God in American history and of the present moral and spiritual welfare of our nation.

1. Through an intelligent study of home missions will come a knowledge of what God has already wrought in America. His guiding hand will be recognized in many of the processes by which the nation has become what it is. Hence home mis-

Minutes, p. 547.

sion study will supplement, in a profitable way, the usual studies in American history.

Even our great historians have failed to describe the far-reaching effectiveness of the work of the pioneer preachers of the Gospel. The lives of men who fought savages, who did rugged work in conquering the wilderness, who brought the resisting soil to large fruitfulness, and who gave their energies to political affairs have been portrayed with considerable fulness. But the toil of these other hardy builders of the nation,—the pioneer heroes of the cross,—is either entirely ignored or inadequately described by some leading historians. President Roosevelt, in the picturesque story of frontier life contained in his "Winning of the West," barely mentions the immense value of the achievements of the early frontier preachers of the Gospel.

American historians, for the most part, have dwelt on the secondary rather than on the primary causes of the nation's greatness. The home missionaries braved no less formidable trials, endured no less severe sufferings, made no less heroic sacrifices, and were no less truly winners of the West, than their distinguished contemporaries whose lives were spent in warring and in politics. The equipment of young people should include a knowledge of the heroism and fruitful labors of these stalwart men, who, in their life and work, aimed to do the will of God by founding a Christian nation.

2. Intelligent home mission study also involves the weighing of the significance of current events, the study by Christian men of the evils that now threaten the nation. The consideration of their cause, their remedy and their future prevention affords wide scope for study and the application of the best Christian talent. The moral condition of the American people, and the strength or weakness of the forces that work for their regeneration, deserve the thoughtful consideration of the strong young men and women of the churches.

3. The study of home missions will bring out the close relation between home and foreign mission endeavor. Home mission churches quickly come to have a practical interest in foreign missions. They have supplied foreign mission boards with many of their efficient missionaries. This is one instance;

Eighteen years ago there was established in a little town in North Dakota a Congregational home mission church. The pastor who had been sent to the little village preached his first sermon in a depot, standing on a dry goods box. One of the boys who heard that first discourse went out last year to India under appointment of the American Board. Another young man who had his training in the young people's society of the same church, went out as a foreign missionary three years ago. Another is now preparing for the foreign field. Still another is a western pastor.

Not only men, but funds also, are furnished by these home mission churches. A home mission church in New York State, having had the aid of the Home Missionary Society for a few years, about two years ago reached self-support. This year it assumed the entire salary of the young man just referred to as being in India. These two home mission churches are typical of many others. Their history shows that there is an intimate relation between the Christianization of America and the evangelization of distant parts of the world.

Home mission study is also important because of the fact that, as Professor James of Harvard has pointed out, the conceptions acquired before thirty remain, usually, the only ones we ever gain.

An interest in home missions is likely to begin when the study of home missions is begun. While their minds are plastic, it is important that young people gain right conceptions of the magnitude, importance and possibilities of the home mission crusade. Then, whether their future activities are centered in business, in a profession, or in public life, they will regard their calling as a department of the activities of the church of Christ and will have at heart the highest welfare of the nation and the world.

A home mission study class in every Congregational young people's society in America every year! This, surely, is not too high an ideal. The age needs young men and women who, whatever their sphere of action, will look out on life with somewhat of the breadth of vision, compassion of heart, and obedience of spirit of Him who said, "Ye shall be my witnessess," — at home, in the nation, in all the world.

THE SERVICE OF CHRISTIAN ENDEAVOR FOR FOREIGN MISSIONS.

H. W. HICKS, ASSISTANT SECRETARY OF THE AMERICAN BOARD.

Young people have taken a large part in the execution of every great religious movement during the last century. In no instance has this been more true than in the inception and later development of the Missionary movement which gave birth to the American Board of Commissioners for Foreign Missions. Those who prayed in faith about the haystack at Williams College in 1806, were five young men not yet graduated. The Student Young Men's Christian Association which now has entered with few exceptions every college of Canada and the United States was organized by undergraduates led by Princeton men. In 1886 the Student Volunteer Movement found its origin among a band of over two hundred praying college men assembled at Mount Hermon in Massachusetts and now in the last five years young men have again come to the front with an effort to unite the young people of all denominations in a forward missionary movement. From the earliest decades of the Christian era to the present the young people have been eager to grapple with large undertakings for the sake of Christ.

The cause of this readiness to lead in Christian service is not difficult to discover. Their numbers alone impress upon the church a sense of strength, for counting the Epworth League, the Society of Christian Endeavor, the Baptist Young People's Union and other national organizations, they reach a total membership of 6,000,000, while in the Sunday-school are enrolled 20,000,000. Then again this army of young people is already fully organized with leaders of large and small divisions as well as in the local society. They only need a great cause and a common inspiration and purpose to start their mobilization. As never before in the history of missions they are ready

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Minutes, p. 547.

and equipped for a great missionary revival for missionary boards are now eager to furnish supplies designed to meet the requirements for active work. Their potential power is enormous and therefore the time is ripe for a great advance in missionary sacrifice, of both life and money.

In Congregational churches Christian Endeavor societies have been holding their efficiency well. Their members number 166,000 and compared with other denominations they are equally able and ready to unite their forces for a renewed Foreign Missionary campaign.

When considering the service the Christian Endeavorers can render Congregational Foreign Missions it is well to give due emphasis to the condition under which the advance must be made, for it must be said that too little support is given by money to foreign missions and too few young people are purposefully considering Christ's claim for life service in foreign lands. Rev. Francis E. Clark, D. D., the founder of the Christian Endeavor Society, and a member of the Prudential Committee of the American Board, recently asserted before a large assembly that whereas the Congregational societies now gave less than $50,000 to all the Six Societies of the denomination, it was reasonable to expect from them not less than $100,000 annually for Foreign Missions.

Such an advance can not be made except by united and intelligent planning. The conditions confronting the young people as leaders are such as to call forth faith and much prayer. Most young men and many young women are engrossed with professional or other secular duties and the claims of religion rest far too lightly on their conscience. Some care little for "the heathen" and more for the undisturbed enjoyment of social occasions in which money and time are lavishly employed. Prejudice prevents not a few from engaging in the great warfare which was contral in the thought, teaching and personal activity of Jesus. But ignorance of the real missionary character of Christ's Gospel as well as the nature and achievement of modern missions robs multitudes of young people of the joy which is theirs by right. None of these conditions are insurmountable, but they constitute a challenge to the faith of

such as follow closely the example of Christ and they must be overcome before ever the great missionary awakening now appearing is to be spread over the entire land, and the organized army of young people, long drilled, converted into the disciplined militant body which God destined them to be.

But the enormity of the undertaking in foreign lands also constitutes an effective challenge to large endeavor. The United States in which Home Missionary endeavor consists in such large measure of *Christianizing*, contains nearly 20,000,000 Protestant church members. Probably 20,000,000 more are sympathetic with Protestant Christian ideas. These all gave last year only about $5,000,000 for extending the influences of the Gospel in non-Christian lands, in which lived two-thirds of the human race, or about one billion people. In foreign lands the problem is still almost exclusively that of *evangelizing*, or preaching chiefly among those who had not heard The Gospel of Christ, while in this land Christian churches, schools and other Christian institutions permeate the entire national life, and even foreigners within the country cannot long remain outside the influence of some Christian environment. The non-Christian world is as yet penetrated by only about 15,000 missionaries. Geographical, racial and language problems of stupendous magnitude exist which are largely unknown to Home Missions. It is therefore not a small task confronting the young people if they are to bring larger aid to the Society which administers the Foreign Missions of the Congregational churches.

There are four ways at least of helping on Foreign Missions.

Congregational young people may organize to produce a distinct Congregational consciousness of ownership in Foreign Missions. That such a consciousness does not now exist is shown in many ways. It is true that many Christian Endeavor Societies give to missions with a fair degree of liberality; that some young men and women are considering missions as a life work, and that there are a few churches in which the young people know the location of a few of the American Board Missions. But for every society which may be called excellent

in the scale of Foreign Missionary achievement and knowledge, there are ten that fail to measure up to the standard. Thousands of societies, literally, give no money to the American Board. Careful inquiry in many quarters reveals that a sense of obligation either to give money because the missions need it, or life because the Board cannot find enough candidates, is totally lacking. It is not strange therefore that Congregational young people as a whole can neither relate the chief events of denominational Foreign Missionary history or enumerate the missions of the Board.

There is therefore great need for a denominational Foreign Missionary consciousness which shall have regard for both the needs of the unconverted heathen for the Gospel of Christ which we possess so freely, and the desperate claims of nearly all of our missions for men and money. It is related by Doctor Horton of England, of J. Hudson Taylor, that when on board a Chinese junk at Sung-kiang-fu, a Chinese passenger with whom the Missionary had reasoned about salvation, fell over-board. A strong wind was carrying the junk against the current, and the low-lying shrubless shore offered no landmark to show where the man had entered the water. Hudson Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He looked around in agony, and saw a boat furnished with a drag-net, just such as he wanted. "Come," he called to the men of the boat, "and drag over this spot; a man is drowning." "It is not convenient," was the reply. "Don't talk of convenience," he shouted, "a man is drowning I tell you." "We are busy fishing," they responded. "Never mind your fishing, I will give you more money than many a day's fishing will bring, only come at once." "How much will you give us?" "Oh, don't stay to discuss that now, I will give you five dollars." "We won't do it for that, give us twenty dollars and we will drag." "I do not possess so much, but come quickly and I will give you all that I have." "How much may that be?" "I don't know exactly, about fourteen dollars."

At last slowly enough the boat was paddled over and the net

let down. In a minute the unconscious body was recovered but the life was gone.

Can we allow the great mass of our young people to be so calloused to the worth of souls as this? And can we safely allow appeals for money sent by men and women who have expatriated themselves for Christ's sake and ours remain unheeded? For these reasons in part we need a healthy growing denominational Foreign Missionary consciousness, which the young people can acquire and exercise more speedily.

This can be done by well tested methods. Every society can give something to the treasury of the American Board each year for Missions abroad, even though it be a small amount. The history of the Board may be studied in pamphlets and other literature furnished free of charge. The "Missionary Herald" can be taken and read if any have enough zeal, for the cost is small. Current facts about Congregational fields can be gleaned and reported in meetings. By co-operation with other Congregational young people near at hand, a missionary or an outstation could be adopted and letters received about the work. By a campaign of visitation strong societies can help the weak, mission study classes be organized and the spirit of fellowship deepened, for by these and other means the glory of our own Foreign work will be appreciated and the spirit of pride engendered.

While the interdenominational relationship in the religious work of young people is highly essential it should nevertheless be enriched by the zeal and faith born only of the knowledge of denominational undertakings, as well as appreciation to the obligations thereby imposed.

A second service to be rendered Foreign Missions is to teach the young people the history and lessons of modern Foreign missionary endeavor. While ignorance of missions prevails generally great progress is being made in missionary instruction of the young. Said one speaker at the Ecumenical conference in New York, "The great foes of mission are prejudice and indifference, and ignorance is the mother of them both." Dean Llandaff has said "Know and you will feel, know and you will help, know and you will pray." In theory therefore we all agree "that an informed church is a transformed church."

Without entering into an argument for the study of missions it is needful only to say that young people chiefly themselves must do the teaching. The pastor is busy, though he may value the study involved in teaching. The adult church members are already loaded with church work. If young people are to study therefore, their leaders must be chosen from their own numbers largely, for they alone can and will give time. They are even now teaching thousands of classes, and because they are young they attract other young people to the work. If young people can display devotion which leads them to give their life to Foreign Missionary service, others can do the far easier service of preparing to lead their fellows into the study of missions.

Recently a young man, a graduate of an eastern college applied for appointment as a missionary. The Board had no money. Back came the reply that he would count it a favor to secure his salary in advance for a period of five years if only he might be sent. On these conditions he was appointed. Within three months he had secured new money in pledges for the entire amount, although during the time of his effort his mother had died leaving him an orphan in the world. He left for China on October 13 at the close of the annual meeting of the Board at Grinnell having proven his purpose and become worthy of a crown of glory. With some such unwavering zeal must our young people prepare for teaching that the army may have leaders and the cause be victorious.

But a third and supremely important service is to *go*. The last command of Christ has never been repealed. The American Board needs thirty new missionaries during the next ten months. Where are the candidates to be found? Only young people *can* go. The language must be acquired and health must be acclimatized early in life. Few are ever appointed after thirty. If young people alone can go then young people should also send. But young men and women have ever been ready to go. Jesus was only thirty when he gave himself to missions. When Saul was consenting to the stoning of Stephen he was only twenty-seven years old. Timothy was converted at fourteen and became Paul's assistant at eighteen. Adonirum Judson had the call from God to India at twenty-one and sailed

at twenty-four. Morrison who opened China was twenty-two when he was chosen by the London Missionary Society. Livingston at twenty-one, Jacob Chamberlain at nineteen and Bishop Thoburn at seventeen,— these are the records of the gift of life which stimulate us to noble sacrifice. Can not the American Board depend on its 166,000 Christian Endeavorers to furnish all that are needed and more.

When Stanley was about to set out on his second journey of exploration to Africa he announced his wish to have thirty volunteers. In two weeks 1200 young Englishmen had applied! With the same abandon purified by the divine love of Christ must Congregational young people prepare and qualify for the positions which month by month must be filled. Shall it be said that this generation of organized young Christians is not equal in devotion to the generations that are gone? God forbid.

And the last service to be rendered is to *send.* God asks no devotion from him who goes that he does not require of him who stays. And shall not the thousands who remain sustain by prayers and gifts those who go? "We need an increasing number of men and women who say that if God does not permit them to go abroad, they will stay at home, but will stay for the sake of the whole world? Such workers will regard the home churches not only as a field but also and chiefly as a force to be wielded on behalf of the world's evangelization." So declares a great missionary leader of to-day. If each of the 166,000 Congregational Endeavorers gave two cents a week to Foreign Missions the annual amount would be $172,640 or more than eight times what is received now. If the hundreds of societies not now contributing were to respond according to ability, and these were to unite with those now contributing, in the effort to secure $100,000, the cry which has come from the twenty missions for more missionaries and more native pastors, would not longer receive agonizing and negative replies. Moreover the commanding purpose to live for the evangelization of the world would revolutionize the spiritual life of our young people and make the speedy christianization of America possible. With Livingstone we should cry "Anywhere provided it be forward."

WORLD-WIDE RESULTS OF THE CHRISTIAN ENDEAVOR MOVEMENT.

REV. FRANCIS E. CLARK, AUBURNDALE, MASS.

This subject is not one of my own choosing but was assigned to me by the Committee of Arrangements of the Council who have so cordially and generously recognized the Society in this Christian Endeavor session of the Council. If in this paper I set forth the results that have come from the establishment of the Christian Endeavor movement, in all parts of the world, as I have seen them, I trust that my narrative will not be ascribed to any boastful spirit, or any desire merely to laud the organization for which I speak. No one can be more profoundly conscious of the supreme part wrought by Providence in all this work, and the insignificant part played by man in its development; and, as I have gone from land to land, and have seen the Master's hand guiding the movement in every continent and every clime, from frozen Lapland and hospitable Iceland down through all the zones of all the continents to the very end of South Africa and New Zealand where is found the most southerly town in all the world, I have, over and over again, rejoiced that this far-reaching work depends not upon the vigor or organizing power of any man or any central office, but that it has within it the seeds of life which bear flowers and fruit in every soil.

These seeds, too, are perennials and not annuals, for though sometimes the Christian Endeavor plants are apparently killed by the indifference and neglect of the elders, or the worldliness of the young people, the roots, once planted, usually after a time send up fresh shoots, and it is found that they are only frostnipped, or perhaps injured by spiritual drought, and not killed. In order that the statements I shall make may not rest upon my own unsupported, and possibly, prejudiced observations, let me quote a few testimonies from among thousands that have been voluntarily given by people in widely separated

Minutes, p. 547.

lands, and who tell us something from their standpoint of the world-wide results of Christian Endeavor. Says the eminent author, Dr. Arthur H. Smith, of China, in his latest book: "The Society of Christian Endeavor is an agency peculiarly suited to Chinese habits, and it has wrapped within it vast potentiality of good."

Says Dr. Ament, of Peking, another hero of the great Siege, in a recent *Missionary Herald:* "There is no theme which stirs my blood more than Christian Endeavor in China. My judgment is that the Christian Endeavor Society and its principles are to be one of the great forces in the redemption of China."

Dr. Jacob Chamberlain, the veteran missionary author, writes: "India's conversion will be hastened by one generation at least through the coming in of Christian Endeavor."

Rev. William Carey, of East Bengal, a great-grandson of the Pioneer Carey, testifies: "I have no hesitation in saying that Christian Endeavor is the brightest and best thing God has sent us for the young life of the Indian Church."

Says Dr. Pettee, of Japan, "Christian Endeavor has helped the churches in Japan even more than it has helped itself — that is — Christian Endeavor methods and principles have been adopted by churches until they have practically become Christian Endeavor Churches."

Speaking of lay evangelistic work in Spain by both men and women, the late deeply lamented Alice Gordon Gulick said: "The Christian Endeavor organization is admirably adapted for such work, and is extending in Spain in the villages where there is no evangelist or pastor."

"This work," says Count Bernstorff, of Berlin, "will not only be a great blessing to the young people themselves but also of incalculable value to the churches, as built up by those who know in whom they believe and who take an active part in church work."

"I appreciate its unity and variety," writes Rev. Theodore Monod, of Paris, "and its high value as developing simultaneously a spirit of ecclesiastical loyalty and of Christian solidarity, the latter being symbolized by the common title which unites

all the societies under one banner while it leaves to each of them perfect liberty."

Rev. F. B. Meyer, of London, declares: "The Christian Endeavor movement in this country is proving itself one of the greatest possible booms to the Christian church. The wonder now is that we have been expending ourselves so largely on literary and mutual improvement societies instead of appealing to the spiritual forces that were lying unawakened in so many young natures."

Rev. J. H. Jowitt, the eminent pastor of Carr's Lane, Birmingham, declared in an address not long ago that the Christian Endeavor Society had its full share in bringing about the recent revival of evangelical and evangelistic fervor in the English non-conformist churches.

I have room for but one quotation from our own country, and that shall be from the author-preacher of New Haven, Dr. T. T. Munger, who said in his farewell sermon, speaking of the Society; "My opinion of it is that it is extremely useful, and that it is one of those movements that spring up from time to time, and rescue the church from outworn methods and lethargic conditions, beating fresh blood into its veins and calling it back to first principles."

I will quote but three more brief sentences to show how, from the standpoint of the statesman and the man of affairs as well as that of the minister and missionary, the movement is regarded.

Sir Henry Bale, Premier and Acting-Governor of the Colony of Natal, South Africa, writes: "The great numbers, the zeal and enthusiasm of these young people in their interdenominational and international brotherhood should affect much in the promotion of a good understanding between the young people of the world."

Sir Samuel Way, the Chief Justice of South Australia, recently said at a meeting over which he presided: "This great organization with its millions of members, standing for Christian principles and Good Citizenship, is one of the great unifying forces of the English-speaking world." While our own honored President, Theodore Roosevelt, addressing the young

people of the Society, says: "Your body stands prominent among the organizations which strive for a realization of interdenominational and international Christian fellowship as well as among those which stand for ideals of true citizenship — that is — for the cultivation not alone of a high standard of civic and social righteousness, but of the strength, courage and commonsense necessary for living up to such a standard."

I am tempted to multiply such quotations, most of them entirely unsolicited, which might be obtained from leading citizens and Christian workers in every country on the continent of Europe, from missionaries of every board in every land, each one of which illustrates and enforces my theme: "The World-wide Results of Christian Endeavor." But not to quote further let me mention, and very briefly, eight departments of activity in which the results I now speak of have been most widely manifested the world around. First, the Prayer Meeting. Second, Practical Service through the Committee. Third, The Incitement to the Intellectual Life. Fourth, The Increase of Missionary Zeal and Giving. Fifth, In Adding New Recruits to the Churches. Sixth, In Promoting Good Citizenship. Seventh, In Promoting Personal Communion with God. Eighth, In Enlarging and Strengthening Throughout the World the Fellowship of Christians.

First: The Prayer Meeting.

These results are shown in every land in reviving and sustaining the prayer-meeting idea in our churches. The prayer meeting has fallen upon evil days in many of our churches. The materialism, the rush, the hurry, the unspiritual trend of the time is against us in some quarters. It needs some reviving influence. The church will always need the unabashed testimony of outspoken believers. WANTED, WANTED, A TESTIFYING CHURCH! might well be printed in every church paper and inscribed on every church wall. The Congregational church can never flourish, while one man, however eloquent and gifted, does all the preaching and all the praying. It is un-Congregational, undemocratic, unscriptural, suicidal.

The community of the disciples in the upper room, we may

infer from the narrative, did not listen to a sermon, but did engage in a prayer and testimony meeting. Wherever the Pentecostal spirit has flourished, the prayer meeting or something like it has also flourished. Wherever souls are saved and men are brought near to Christ there is some provision for united prayer and open confession of the Master. I am convinced that there is no considerable contingent in any of our churches who would not view with distress and dismay the decadence of the prayer meeting. But to prevent this and to train recruits for the prayer meeting of the future is exactly one of the chief missions of the Society of Christian Endeavor. It has filled up the young people's prayer room. It has rejuvenated the young people's meeting. It has discovered the secret — and the only secret, I venture to say — of a good young people's meeting. The participation of the many rather than the few. Its pledge has laid the responsibility for this meeting upon the hearts of millions of young people, and, within the last twenty-five years, this young people's prayer meeting has leaped forward into a most important and recognized place in the life of the Protestant churches of the world.

But let it be known, now and forever, as has so often been affirmed, any pastor is at liberty to frame his Christian Endeavor pledge in such a way as will promote the greatest efficiency of his own organization. There are many forms now in use in different parts of the world. The sailors on the sea, the prisoners in the penitentiary, the soldiers in the army, the scattered dwellers on the outposts of civilization who belong to the Neighborhood or Family societies, the new converts in China and India, just out of rank heathenism, far from any church, obviously cannot all take precisely the same verbal obligations, but they can all promise, on suitable occasions, to acknowledge openly their allegiance to the Master, and this is the pith and gist of the Christian Endeavor covenant, so far as it relates to the weekly young people's prayer meeting. This, I affirm, is as reasonable as it is necessary, as sane as it is vital to the development of the Christian life. However we word it, let us not lose this vital element of the covenant pledge, the self-assumed obligation to acknowledge Christ before men, and to live and work for Him and His church.

Second: Practical Service through the Committees.

But the prayer meeting, though vastly and vitally important in a Christian Endeavor Society, represents only a portion of its activities, and these are so various and multifarious that even a catalogue of them would exhaust a paper ten times the length of mine. This is natural and to be expected in a society that aims to be a training school for every possible variety of church activity. Nothing that the young people can do in and for their church is foreign to its aim. This is shown by the vast variety of work which is undertaken by the society, from the Hedgerow and Sidewalk Committees of England, which keep the approaches to some churches in good order, and the Finger-nail and Laundry Committees of India, which look after the personal appearance of some of the members who are just out of heathenism, to the more prosaic and better known Lookout and Social and Missionary Committees which might be multiplied by a round dozen before the list in use in our country alone would be exhausted.

In these world-wide results, actually collated and tabulated, we find the entire flexibility of the society illustrated. The wise pastor, who understands young people, can always use it as he will to help the Sunday congregation and the Sunday-school, or the music, the beautifying of the church with flowers, the training of the boys and girls for Christ, the formation of clubs for them, the establishment of reading-rooms, the instilling of civic virtues, the development of the missionary spirit, all these and many, many other departments of church life come within the scope of what Christian Endeavor societies are actually doing, and show that the boundaries of its influence are only limited by the numbers and abilities of the young people, and the skill and resourcefulness of the pastors in developing them. These activities are so numerous and varied that there is no reason why every young person in the congregation should not come within its scope when the wideness and flexibility of the work are understood.

Third: The Incitement to the Intellectual Life of Youth.

In the third place, the results along the line of intellectual life are not to be overlooked. It has sometimes been thought

that the Christian Endeavor society stimulated the heart and limbs — so to speak — the emotions and the activities, and not the intellectual life of the young people. But mind and heart must work together in a well-ordered society. No prayer-meeting and no committee work can be well done without careful study and preparation. There is a constant stimulus in all these lines of service for the mind as well as for the heart. Said a young postman of London, the other day, a member of Mr. Meyer's great church, when he broke down in his first attempt in the Christian Endeavor prayer-meeting, "The Devil is having a game with me now but I will be able to say something yet for the Master." Then out of his poor wages he spent fifteen dollars for lessons in grammar that he might be able to speak more helpfully in the young people's meeting.

But it is not only this indirect influence of the society in stimulating intellectual activity but more direct efforts to which it is also turning its attention. The Christian Endeavor correspondence courses teach by text-book, correspondence, and careful examinations, practical methods, not only of Junior Endeavor and Christian Endeavor, but also Sunday School, Missions, and national history. Many Bible courses of study have been projected and widely utilized, some of them enrolling more than ten thousand readers. Several Christian Endeavor Summer Schools are already inaugurated and others on a larger scale are planned for the future. Institutes for the practical study of church problems and church work have been held in hundreds of unions all over the world while the literature of Christian Endeavor in nearly fifty different languages, makes a large library of itself. The many publications devoted to Christian Endeavor work and the advancement of the Kingdom must not be left out in this review. In America there are nearly a score of such publications; in Great Britain at least four more; in Australia and New Zealand, another quartet; South Africa has two papers, one published by the Dutch Endeavorers and the other by the English; while Germany, Japan, India, Spain, Switzerland, France, Brazil, Mexico and Jamaica each has a publication of its own, in Bohemian and Hungarian, Russian, Finnish and Lettish, Turkish, Armenian, Greek and Syriac, Bulga-

rian, Portuguese, Welsh and Gaelic, Icelandic, and many languages of India, China and the Islands of the South Seas, the literature has been translated and circulated. Fully twenty millions of copies of the Constitution, and hundreds of millions of pages of other Christian Endeavor printed matter, it is estimated, have been circulated within twenty years.

Fourth: The Increase of Missionary Zeal and Giving.

When we come to the results of world-wide missionary activities, we come to a large theme which must be dismissed in a paragraph or two. The missionary spirit has always been characteristic of the Christian Endeavor movement; but it has strengthened with its strength and grown with its growth. Accurate statistics are not possible to obtain, but it is far below the actual facts to say that Endeavorers annually give through their own organizations in addition to all that they give through other channels of the church not less than a million dollars a year for the home churches and for missions at home and abroad. Not all of this, but very much of it, is an *extra* asset, as careful investigation in several denominations has proven, a sum additional to what would otherwise have been given and to what was given by the young people before this movement arose. These gifts are largely for causes outside of the society. Very little in comparison is expended by the societies upon themselves or upon the advancement of Christian Endeavor as such. The United Society has almost from the beginning absolutely supported itself, its officers often providing their own salary. The World's Union makes an appeal only for the foreign work which is a direct aid to every missionary society. Those who are interested in this work are asked to give only one hundredth of the amount of money raised by Christian Endeavorers for causes outside of the Christian Endeavor movement; that is, while the Endeavorers contribute more than a million dollars a year for the support of their own churches and for the missionary enterprises of their own denomination, only ten thousand dollars a year, gathered from America and Great Britain, is expended in promoting the cause of Christian Endeavor in all the world where the English language is not spoken.

But only a tithe of the missionary work done and the interest aroused can be measured by the money given. Every month in most societies is held a missionary meeting, and the brightest minds and the most earnest missionary spirits use the religious and secular press in explaining the topic to make the meeting interesting and profitable. Thousands of daily and weekly papers throughout the country, to say nothing of all the religious journals, of wellnigh every denomination, explain and illuminate once a month a missionary theme for millions of young people, and every other week of the month some other theme bearing upon the religious life. The far-reaching influence of printer's ink thus freely spent in recording and promoting the advance of the Kingdom of God in all the world cannot be overestimated. The missionary sessions, too, of the great conventions and the smaller local gatherings must never be forgotten. Interest has here been aroused and a stimulus given which has sent hundreds of our youth into the mission field who now tell us that their first impulse came at a Christian Endeavor Convention, and through training in their home Christian Endeavor society.

Fifth: In Adding New Recruits to the Churches.

When we come to the fifth division of our subject, Christian Endeavor and church membership, the matter can be dismissed with a few statistics. Absolutely accurate returns are again impossible, but enough have been obtained to show that on an average for ten years past, nearly 200,000 of the members of the society have connected themselves with some branch of the Church of God. No one claims that the society is the only influence which has led the myriads of young people to take this step, but it can modestly be said to be one of the larger influences in most of these cases, and the predominant factor in some of them; and it can be proved, wherever the records have been kept, that the proportion of young people in most denominations who have joined the church during the last two decades, as well as the absolute numbers who have joined, have been far greater than in the past.

Sixth: In Promoting Good Citizenship.

The record of the movement in promoting good citizenship

certainly ought not to be passed over altogether. President Roosevelt declares that it is prominent among the organizations which stand for ideals of true citizenship. To go into details of what has actually been done is manifestly out of the question in a brief paper, but, to mention briefly a few of the efforts, I would say that numberless no-license campaigns have been inaugurated or promoted by individual societies or unions. Sunday baseball games and other forms of Sabbath desecration have been stopped over and over again. The public conscience has been aroused to the sale of vulgar and indecent articles. The record of bad men who sought office has been exposed; aud the record of good men published. Drinking-fountains have been established in many of the large cities. Civic clubs have been formed for the study of the questions of the day. Public attention of millions of youth at a time have been directed to patriotic and Christian Citizenship themes through the prayer-meeting topics, and, at all the great conventions, convincing, stimulating and memorable addresses have been given by many of the most noted Christian statemen and men of affairs of the world.

Seventh: In Promoting Personal Communion with God.

But what would all these efforts be if there were no personal basis of consecration and communion with God for them to rest upon. They would be the works without faith which are as dead as faith without works, and so, into the warp and woof of the society, has been woven during the last decade the idea of personal communion with a personal Father in Heaven. The technical name for this personal meditation and communion with the Unseen is the "Quiet Hour" and among the "Comrades of the Quiet Hour" are enrolled more than 30,000 individuals?

Its pervasive ideals, however, have been far greater than such numbers indicate. This is the essence of the consecration meeting. This is the quieting, uplifting influence that makes a great biennial convention something more than an exhibition of effervescent youthful devotion to high aims and noble purposes. It is this spirit that brings not only the individual but the movement near to God, that gives it staying power and ability

to withstand the deadening indifferentism of this material age. It cannot be gainsaid that there was never a time within the history of the modern church when work among the young had more difficulties to contend with than to-day. The growing prosperity and luxury of our people, the absolute indifference of many parents, even professing church members, to the religious life of their children, the seductive influence of undue devotion to sports and mere muscular activities make such personal, practical daily communion with God a necessary adjunct of every movement that would maintain itself as a living force in our day and generation. Thank God that Providence has been kind to the Christian Endeavor movement by making its Quiet Hours of equal importance with its hours of activity and service.

Eighth: In Enlarging and Strengthening Throughout the World the Fellowship of Christians.

Last of all, the world-wide results of the movement are evident in a remarkable degree in its promotion of Christian fellowship. Surely if we can trace the finger of God in any feature of the movement we see it right here. It has been a great inspirer of fellowship, as it has extended into one country after another, throughout all the world. It has linked together the young people of all the free Protestant denominations with a single exception, where it has not been allowed to make much headway. It has joined heart and hand, young Congregationalists to young Presbyterians, young Baptists to young Lutherans, and young Disciples of Christ to young Methodists,—for Methodists in most parts of the world have adopted the society,—to mention only five of the hundred denominations in which it has found a place. It has united in common interest the young Christians of America and Great Britian and Australasia and South Africa and Germany and France and Scandinavia and Switzerland. It has brought close to the hearts and affections of American Endeavorers the tens of thousands who live in India and China and Turkey and Japan, and the lonely islands of the sea, for there are many islands in the South Seas where every church has its Christian Endeavor society, and almost every Christian is an Endeavorer.

As we contemplate these facts, and call to mind the latest exhibition of fellowship, the International Brotherhood formed last June in London, by Christian Endeavorers representing twelve Continental countries, who resolved to stand for Arbitration and peace and good will in their respective countries;—as we remember all these things surely we will say this is God's work and not man's; this is the Master's design and not the petty purpose of any short-sighted human leader.

As Congregationalists, then, who stand for fellowship as well as self-government and whose independency is fraught with dangers unless sweetened and mellowed by this fellowship — as Congregationalists, I say—we may peculiarly rejoice in this child of our church which Providence has so used to promote the fellowship and unity of the Christian world. Since the marked favor of God upon this movement is shown in this rapid, world-wide survey, may I not ask my brethren to take it a little nearer their hearts and use it more effectively along these lines of Providential leading. Regard it not as a bantling left upon your doorstep, which you can refuse to shelter and feed if the whim seizes you. It is the child of Congregationalism. It is born of your own flesh and blood. It has been abused in some quarters and crowded out of some churches because of its Congregational antecedents. Why not make the very most we can of this practical industrial school of the church, in training the young people of to-day for the church of the future.

Do not think, brethren and fathers, that I suppose that our young people's societies have reached their best ideals. They have not yet attained, neither are they already perfect. No one is more conscious than I, of their occasional failures or the limitations of many of them, but these limitations are due to their human leadership or lack of leadership (and so far as I may be considered in any way a leader, I take my full share of reprobation); but the ideals for which the societies strive are universal and exalted, and in many places have been measurably attained as this world-wide survey which you have asked me to give indicates.

So long as we need prayer meetings, so long as we need

Christian workers, so long as we need missionary zeal and gifts, so long as we need an aroused sense of devotion to our country as well as to our church, so long as we need a wider fellowship with our fellow Christians, and a closer communion with God, we shall need some organization to do for our young people what the Christian Endeavor movement is striving with more or less success loyally and faithfully to do for them. The society is as flexible as a ribbon while it has the strength of steel. You can do with it what you please. You can teach through it doctrine and polity. You can use it as a living link between all the young people of all the denominations in every land, — America, Great Britain, Australia, South Africa and all missionary countries. You can make use of it in vastly increasing the missionary offerings and zeal of the denomination. You can turn it into any channel of church work that you please. You can write your own pledge and constitution. You can make it as distinctively individualistic — if intense individualism is desired — as though there were no other society of Christian Endeavor in the world than yours. You can try new plans and experiments and if they succeed we shall all be grateful to you, while at the same time you have part in the movement which far outreaches the bounds of Congregationalism and of America.

In closing, and to make real and vivid the world-wide fellowship and common service which are the results of world-wide Christian Endeavor, let me pass over to you certain greetings and good wishes which I have received in four journeys around the world for my Christian brethren of America. "Aloha," says the Hawaiian Christian to you; "Aloha" Welcome, God speed and God bless you. "Talofa," cries out the Samoan disciple, and he means the same thing by it. "Arohaonu," says the Maori of New Zealand, "My love to you," in other words. "Mooyang, gnillang," cries the erstwhile cannibal of Australia, — the blackfellow raised from his degradation and joined with us in Christian Endeavor fellowship and service. "Salaam," say the thousands of India; "Konitchawa," is the greeting of the Japanese Christian Endeavorer, and Welcome and Godspeed is his meaning; while "Pingang," says the Christian Chinaman

who has come into this same fellowship; "Peace, Peace be with you," is his meaning. "Saku bona," cries the Zulu, our brother in black, while in half a dozen familiar languages of Europe come the words which tell of a like brotherhood and fellowship.

Let us rejoice in this fellowship, world-wide and constantly increasing, while we return the greeting to every one of them. God bless you, fellow Christians; God speed you in your efforts to bring about the glad time when all the world shall say in a glad, triumphant chorus, "One is our Master, even Christ, and all we are brethren." One of our own best loved Congregational poets has expressed this in sonorous verse:

Sing on, Ye chorus of the morn,
Your grand Endeavor strain,
Till Christian hearts, estranged and torn,
Blend in the glad refrain.
And all the church, with all its powers
In loving loyalty,
Shall sing, "One Master, Christ our Lord,
And brethren, all are we."

O golden day, the age's crown,
Alight with heavenly love,
Rare day in prophecy's renown,
On to thy zenith move,
Then all the world, with one accord
In full-voiced unity,
Shall say, "One Master, Christ our Lord,
And brethren all are we."

EVANGELIZATION AND OUR CONGREGATIONAL CHURCHES.

BY PROF. EDWARD A. STEINER, GRINNELL, IA.

A keen student of the history of the church, says: "It is a law in Christian philosophy that if, after a few generations have passed, without men's coming to religion through an inner struggle, but only through birth and training, if they cling to it only as to an outer garment and not as to a priceless possession, when this stage is reached, a change is bound to come."

No matter with how great a power or emphasis upon inner change and freedom it comes, this cooling process takes place and the form of religion is accepted as its essence. But so far as I know, this same scholar does not emphasize the fact that Protestantism is the reaction against the operation of this law of religious philosophy, and that in all ages, within the Mother Church and out of it, it has called to each generation to make the Christian faith vitally its own, that it has preached the good, glad news with the same joyous fervor with which it came from the lips of Him who wrote, "For God so loved the world, that whosoever believeth in Him should not perish, but have everlasting life."

But it is again true, that the various Protestant movements came under the spell of this same deadening influence, this formalizing law, and even we, comparatively young in religious history creating a world empire out of our Gospel freedom, ever in the van in breaking down form where it entombs divine life, and with voice and pen unfettering the spirit from its prison house the letter,—even we, stand sorely in need, and perchance most sorely in need of this very deliverance from the power of that law which has chilled our fervor into numbness, when it needs to glow with life giving warmth, that law which is in danger of compressing our wide vision of truth into the sharp and clear, but narrow channels of a searchlight, and which has put the winning of souls, the healing of the sick and the liberating of the bound, into the catalogue of the lost arts.

Minutes, p. 557.

Within our own denomination there have arisen God-sent men, who felt the passion of the Father for His erring children and who expressed it in fervent speech, with the note of judgment and reward in every sentence; and who, with a straight vision and straight speech, made straight the way for the new coming of the Lord. In fact, Congregationalism has often been the centre of Evangelism, which is the calling back to Bethlehem and Judea, the bridging of time and space between Palestine and America and the keeping young the old, "old story of Jesus and His love." Edwards, in his time the mighty prophet in Israel, he who preached the Gospel as if it had been spoken from Sinai, or graven on stony tablets; yet whose mighty passion made tender men's hearts which had been hardened in the hard thought of their day. His preaching gave to his generation a new and vital hold upon the Gospel, and much of our own grip upon it, weakened though it may be, is due to this mighty Gospeler who heard the word of God spoken in his time, and who repeated it with newness and with power.

Finney, who like Jacob of old, struggled with the angel of God until daybreak, who subdued and quenched the fire burning within his mighty, passionate frame, filling it instead with a new passion, kindling it with a new desire, and who then preached the Gospel, if not always to the heart, yet always to the conscience and to the saving of souls. The vision of Isaiah seemed realized, for "the parched ground became a pool and the thirsty land springs of water," and like Edwards' preaching, his, reached beyond his conntry and beyond his time. Finney's burning soul we still feel, "Though dead he yet speaketh," through us, though perhaps with muffled sound, enfeebled not so much by *transmission* as by *transition.*

In naming the great Congregational evangelists, one must not forget Moody, less rugged, more loving than these; child of this branch of Christ's church, the father of many churches. Great in his simplicity, simple in his greatness, giving to the closing years of the nineteenth century, the nimbus of the first, opening the fountains of our sterile deep and moving us to sing as we never sang before. Awakening a crude Psalmody in the hearts of unlettered men who, like himself, knew not much beyond

this greatest fact in the history of the human soul that "God so loved the world that he gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life."

I say that we often have been the centre of evangelizing movements, but we never have been their circumference. I do not mean only that their influence extended beyond us but that they leaped over us. As a denomination we never quite caught their fervor; they never moved us as a whole; not even in large parts; but we rather stood aloof. Indeed, if we did not criticize, we condemned.

There are several good reasons for this, and having watched the noonday and the eventide of one of these movements, I can readily see or I think I see the difficulties in the way.

First of all we have a temper all our own, which is strangely at variance with our constitution. We are democratic in form, extremely so; yet we are aristocratic in spirit. The quiet and repose of New England are in our blood, causing us to dislike noise and confusion, even though they be Pentecostal. Who knows how often we have prevented the fuller fulfilling of the prophet Joel's vision just because we did not think it proper for our young men to prophesy and see visions, or for our old men to dream dreams? And we did believe most ardently in Homiletical rules. The Gospel comes to us through a passionate race; men sober in thought, but so intoxicated by religion, that they swept an empire clean of idols, because men and women went from place to place, crossing seas and deserts, facing danger and death with the passionate cry upon their lips: "God has come and he will speedily come again." This mighty passion we lack, and the lack is due to something more than merely a lack of blood corpuscles.

Our aristocratic spirit has modified the spirit of our message. We mistook respectability for salvation, and culture for grace, and the new birth was an unnecessary doctrine for people born in New England. Our people said: "We be Abraham's seed," and the man who came with his ax, laying it "to the root of the tree," shared the fate of the prophets and martyrs, with this difference: he was not burned, but "fired." Thus, we preached

in a cold temper a cold and temperless Gospel, and men and women were put to sleep in our churches, which often became the graveyards of their souls. This same aristocratic spirit has kept us aloof from these movements, from the fear that our respectibility might be rubbed off, by its touch with what we were pleased to call the rabble. And yet, "He eateth with publicans and sinners," "The common people heard him gladly." Here are cause and effect of the great Evangelizer's life and message. We are eminently a church for respectable folk only, and when the poor and halt came in, swept by that passion which warmed their chilled souls, we drew back and asked ourselves: "What good will they do the church?"

Many a church awakened to new life, found itself harking back to the times "when we were just nice Congregational folk, and this rabble was not with us to destroy our respectable solemnities." The gates of hell came up against the city churches and "prevailed against them," turning them into livery stables and dance halls, while the fashionable congregations moved into the suburbs, with back toward the foe in ignominious flight, yet singing: "Onward Christian soldier, marching as to war." We tried to square ourselves with the mighty message and its great commission, by building missions and placing over them men, whom we damned into oblivion by calling them Home missionaries, and whom we starved from the want of fellowship and aid, while our churches were staggering beneath the weight of unused and unconsecrated wealth and talent. We tried to bridge the mighty gulf between the church and the masses by donating second-hand games and last year's crop of missionary literature; but the gulf grew greater and greater.

Another important factor which has kept us from being carried away by these great currents, is that we are pre-eminently a truth-seeking denomination.

The intellectual appeals to us more than the emotional; so we searched for the sources of these mighty waves and calmly dissolved the whole thing into equal parts of Psychology, Biology and Charlatanry. We were justly repelled by methods which were false, falser than we knew, because we tried to be

evangelists, — not for the love of souls, not for the glory of the Kingdom; but because of the tyranny of the Year Book and the fair show we wished to make in the flesh on that solemn communion day, so often desecrated by our search for names to swell the church roll and falsely called, "the saving of souls."

I speak for many of my brethren whose confidence I have, when I say that we thus momentarily lost faith because we came near losing our honor.

This truth-seeking spirit led us into every path and often upon every dubious path hinted at by science. While many of us were led thus into some light, many of us lost ourselves in deep swamps out of which we have not yet extricated ourselves. Some of us wabbled through, but some of us are wabbling yet.

We had no message because our message rang untrue to ourselves. Our churches seemed burned over by the old appeals and the old illustrations; joining the church meant nothing to anybody. We had no message, I said, and yet we had to fill our churches; so we read all the biographies from Methuselah to Pope Pius Xth, and called it preaching, and the crowd came and left us. We reviewed books, from the late lamented "Robert Elsmere" to "Trilby," and from "Trilby" to "Bonnie Briar Bush,"—and the curious came and left us,—because they found no bread for their spirits and no water for their souls.

We travelled with and without magic lantern, from Jerusalem to Borneo and back again, and the church was crowded, but its heart grew colder and its life was fast ebbing away. Then, at a loss to understand the dwindling and the drifting, we said: "Our creeds are too long and too difficult to believe; the crowd is waiting to come to us but the way is too hard." So we whittled our creeds to a mere shaving; but still the crowds came not to us but rushed into other churches, where the creed damned everybody with a different Shibboleth from theirs and reserved the only space in heaven for the true believers. So, then, we eliminated the supernatural from our faith and made it all plain and natural. We did away with all the miracles; but still the church revived not, and behold! men and women

swarmed to leaders, who in this twentieth century dissolved matter into nothing and facing all science said: "It is a lie." These and many other things which I have no time to mention, kept the circumference cold while the centres were burning hot, and while the great God yearned to reveal himself more and more through his messengers to the churches.

Granting my diagnosis of the case, correct or incorrect, criticize it as you may, there is no man bold enough to say that we in our generation, as a denomination, have been filled by the blessed Evangel, or that we have thoroughly sounded its height and depth and length and breadth. We are covered by confusion as we come to the Savior, crying, as we see the demonstration of his power, "Why could not we cast him out?" We are all waiting for a program for a new revival, the keynote for the new evangelism, for the method which shall teach us to do the greater works.

And while we are waiting for the man to rouse us, we forget the words of Jesus, spoken with a note of disappointment, rare in the language of the great optimist: "Oh! ye of little faith," "such an one goeth not out except by fasting and prayer." All these demons, envy, pride, the love of war, the lust for gold, the demon drink, and murderous hate, go not out because we lack three things: faith, self-denial and prayer. I can feel you shrugging your shoulders, and saying: "We have heard that before and we have talked it before; that is no program for the new evangelism. He is just going to preach us a sermon and we can do that a great deal better than he can." I doubt not. But I am going to disappoint you and not preach the sermon, only leave you this good outline of one. Not however, without saying that unless you have vital, rooted, grounded faith you will not move a mole-hill, much less the mountain of difficulties which must be moved, before man will come into his full birthright as a man and as a child of God. This is the staff, the stay, the fortress of the Protestant Christian; faith in the living God. He has no authority to fall back upon, no machinery to move for him; let him lose faith and he loses all; the battle is done, and ended in defeat.

You cannot do without prayer akin to His, whose prayers

drew blood from His heart and shed it upon the ground, before the cruel crucifiers drained it from his body. You cannot win the fight without self-denial, without a willingness to give time and talent and life as a sacrifice. You may empty your preaching of the death of Christ and its efficacy, but you will have to put it back anew, coupled with your own sacrifice, and it will again become a power in your preaching. You have dropped the cross of Christ out of your message; you can never put it back again until you take it up and like Paul you can say: "I am crucified with Christ." You have justly rebelled against the bloody theology, because your blood was not in it; put it in, and you will be able to preach from that glorious text, "The blood of Christ cleanseth us from all sin." To talk salvation is easy and cheap. To save men, to shepherd them, you must, like the Good Shepherd, have that greatest love which may demand your life. The old, worn-out theology cannot be restated till it is relived; and it will have to be written as it is being written, out of the struggle of your souls and out of your heroic efforts to come up and lift up to God. You may explain away the miraculous element in the Bible but it still remains true, that you mnst do even greater things than these, if you wish to save this world; and that cannot be done but by faith, by prayer, and by self-denying labor. And now, "how shall the Congregational Church become a strong, vital, living, evangelizing agency?"

First, by the creation of a strong, sane, denominational consciousness. There must be a church which believes in its self and in its message, before it can in any large way become an efficient evangelizing agency. By this, I do not mean building our foundations upon needle points of exegesis of a verse of scripture, nor the too much looking back to Plymouth Rock, nor pluming ourselves with the feathers of our glorious forefathers; but the vital taking hold of our noble heritage and exalting it by making it still more noble. This is the time in which to make the name, Pilgrim, Puritan, honored ones, and this is the time in which we may bear them honorably. For the time demands a resurrection of the Puritan, and when he rises in all his might, with all the lessons of the intervening cen-

turies in his mind and heart, he will be hailed as the nation's deliverer and the true expounder of the Gospel.

I mean, that in no way can we better create this denominational consciousness, in harmony with what we believe the teachings of Jesus to be, than by living the simple, devoted, earnest, fearless, and uncompromising life of the Puritan, in this the twentieth century. What of it, if we shall not be inspired to make filagree silver and marble statuettes, or to the writing of lyrics and sonnets? if we shall inspire and be inspired to the making, remaking and renewing of men, if we like Jesus, know no other art than the writing upon the dust, the moulding of human hearts, the carving out of character, the soothing of care and the harmonizing of social discords? For this is the art which we must master before the common clay and hard, seamed marble which comes to us crude and rough from foreign quarries, can be modelled and carved into the likeness of the Son of God. A virile, American type of Christianity alone can evangelize these masses which now by the millions crowd to our shores. You may build gorgeous churches and adorn them in costly pictures of all the saints, and have an elaborate ritual; yet leave untouched the men who come to us from the shadow of cathedrals in Florence, Milan, Moscow and Old Prague. Even though we know not their language, if we are filled by the Pentecostal spirit they will hear us "every one speak in his own tongue."

Secondly, we can make of ourselves an evangelistic agency only as we enlist more vitally into our work, more completely and systematically, the lay element of our churches. We can never hope to evangelize America by tolling the church bell and winding up the preacher. The people will not easily forsake the bulky newspaper, the golf ground or a spin in an automobile for the thin slice of Gospel that you have cut for them from the loaf of eternal truth. You must send the bread of life to them and you men and women must carry it. The smallest congregation can multiply a minister's message mightily if it is trained to do so. Every church needs to be in a measure a school of the prophets. A man may well be satisfied to be the inspirer of the few, who in their turn may inspire the many. Every preacher

must be a trainer of preachers; he must teach Homiletics on the very firing line, and he must teach his men what, alas! he has not been taught himself,—how to be a winner of souls. Let each church have a band of men, sane and brave and true, who have caught a vision of the coming of the Kingdom, who have agonized with the coming Christ, in the preaching of the prophets, who have been wisely led to see Him, who made of fisher-men, fishers of men. Let them feel how that life acted contagiously upon Paul and Barnabas and on all that noble train of men of whom the world was not worthy, and the church will have an evangelizing force which will warm its own life and which will bring the Gospel into the hearts of all men.

Thirdly, Congregationalism needs a message and that message must be from God, as it was revealed by the divine Christ. We must believe in the divine Christ and preach the divine Christ whether we please the Unitarians and the Jews, or not. No jewel must be taken from His diadem, for the world needs a divine Savior. We have believed this and yet have not done the mighty works. We still need a message, greater, more vital even than this. We need to preach nothing more and nothing less than that the words of Jesus are divine words, as potent in the shaping of society as was the voice of the creator which called order out of chaos by the power of his might. The one vital message which alone will make a true evangelistic church, which alone will give us the new power of the old evangelism, is this: That the law of Jesus is the law of life. I doubt that the world is waiting or that it cares much for metaphysical distinctions, or for poetic interpretations of the voices of nature. It is waiting for the demonstration and the interpretation of the words of Jesus.

Lastly, we need a new conception of our life and work. Brethren, it is a great thing to bear the name of Christ; but oh! how marvelous, how glorious to preach in His name! Our eyes have been too eager to see ourselves among the called and chosen in our church papers, and we were not content with, or overjoyed by the fact that we were permitted to preach at all. Oh, brothers! what passionate joy should be ours, that "unto us who are less than the least, — is this grace given, to preach

the Gospel." In this, which we call a materialistic age, men are listening with strained ears for a vital, burning message with the ring of true conviction in it. And when they hear that message they will heed it. So let us preach heroically and live heroically. This life of ours is His and He calls for it as a living sacrifice. We are in desperate need of help for the realization of our ideals. We need the church to help us to be the real messengers of God, and not only head-waiters at their socials, and star performers in their pulpits. We ask of the churches the right to earn their love, and perchance their praise; but not to overwhelm us by their flatteries, not to inflate our heads the first year and break them the third. We ask the religious press of our denomination to aid us in not letting us sink to the level of the boomer and the booster, by printing our pictures and singing our praises between the pages which advertise in equally glowing language, quack medicines and flowing gas wells. We ask our denominational colleges to aid us by not making us hungry for empty honors, bestowed upon us as soon as we are pastors of wealthy churches. We ask our seminaries to aid us in filling our ranks with men of vision, with passion for souls. Brethren, take our boys and make of them better soul winners than you have made of us. Take hold of your men and make them see, kindle them with fire from above. If our men come to you with conceit, take it out of them, operate on them if necessary, do anything; but send them out, aglow from a passion for human souls, humble, faithful servants of Jesus.

Brethren, let me lead you into the presence of a great man who has struggled through the pride of cast, the passion of the flesh and the love of drink and of wealth; yet who has become a simple follower of the Christ, mightier than the Czar in his spiritual strength, resting himself upon the varieties of the everlasting Gospel, — Tolstoi. Walking with him through the woods touched by the glow of the autumn sun and bitten through by the early frost, he said to me, when I disclosed to him my yearning, "Young man, you sweat too much blood for the world; sweat some for yourself, first." And again: "Young man, if you want to make the world better, you have to be the

best you can be." And again; "Young man, you can't bring the Kingdom of God into the world until you bring it into your own heart first."

I leave these three sentences with you. Brethren, I am sure that the Kingdom is coming nearer with glowing colors, almost a sunrise; and in its rising and in its shining the Congregational Church ought to have and will have its full share.

EVANGELIZATION AND OUR CONGREGATIONAL CHURCHES.

REV. JOHN SIMPSON PENMAN, BANGOR, ME.

The place of Evangelization in our Congregational Churches is the supreme question of the hour. It raises a question of the first importance to the life of the Churches. It deals with a spirit and attitude of mind that has been regnant in the Churches from the beginning of their history. It is not a subject that can be relegated to the museum of past faiths and past beliefs. It is a question that vitally affects the spirit and power of the Church of the future. It is the most alive question that confronts the Church to-day; for upon the presence or absence of this spirit must depend whether there shall be any Church in the years to come. The witness of power in the history of Congregationalism has kept pace with the Evangelistic spirit and passion.

No Church that has witnessed a period of inertness, unbelief, apathy and indifference pass away through the spirit of the "Great Awakening," under Edwards can ignore the spirit that worked such a marvellous transformation in the life of the Churches.

The decline of the Evangelistic spirit in our time may well excite alarm among those who recognized the secret of our Churches' growth and expansion. There is no doubt that we are confronted with a loss of faith as to the value of the Evangelistic spirit. There is a growing feeling that the old methods of Evangelization are played out, and with the disuse of the methods we are in danger of losing the spirit and passion. Our Churches have been caught in a strong current of the age-spirit that is running against the old faith in the power and the need of the spirit of Evangelization. To-day the Evangelistic spirit is challenged. But that can do no harm. It is a time when all beliefs, all methods, all ideals of the Church are challenged. The hour has come for the Churches to give again a reason for

Minutes, p. 557.

the hope that is in them. It is a weak faith and a superficial spiritual life that cannot stand the challenge of the spirit of its age. And against nothing is this age-spirit more pronounced than against the spirit of Evangelism.

The causes of this decline in the Evangelistic spirit are two-fold:—first, a spirit without the Church that is opposed to its methods and spirit of work; secondly, a spirit within the Church that has lost faith in the value of souls. Consciously and unconsciously the Church has lowered its spiritual passion to meet the demands of the New Educational spirit. This lower spiritual tone has been felt in the change of method in the work of the propagation of the Churches. The Educational method is driving to the wall the Evangelistic spirit. The new education, new Psychology, new Ethical teaching, new social service are all united in undermining the foundations of the Evangelistic spirit and passion. Churches are losing faith in the need and the power of revivals. They are trusting to the slow methods of growth and nurture to increase their membership, their influence and their power. Now this educational method is changing the character of the preaching. The stress in preaching is no longer upon the great facts of sin and redemption that were the secret of its power in the past. The motive and stress, to-day, is on education and growth, on the moral beauty of goodness, on the ethics of the Sermon on the Mount, on the beauty of a life of service. And with this preaching, the Churches, though they are still forces in teaching the ethical ideals of Christ and quickening men in social service, are no longer witnesses to the Evangelistic power.

The institutional and educational method have absorbed so much of the energy and life of our Churches that they have little time to spare for the work of Evangelization. So long as the Church is kept alive as a religious institution and an agency of social service in the community, it is not deeply concerned about its growth and extension.

The other cause of the decline of the Evangelistic spirit is the loss of the desire to win men to Christ. Let us confess it. Our ministry and Churches are no longer possessed with the spirit of the Fathers,—the passion for souls. It is the loss of

this passion that is the secret of the decline in power and in influence that marks the life of so many of our Churches. It is evident on all sides that we are confronted with a crisis in the life of our Churches. A period of religious stagnation is upon us. Many of our Churches are not growing in proportion to their power and resources. They are doing little more than holding their own in the community. The last ten years have witnessed a marked falling off in the increase of our membership. We have hardly added five members to each Church a year on confession of their faith. In the older states of New England, Maine, New Hampshire and Vermont the rate of increase is much smaller. In Maine, during the last ten years, over 90 Churches each year have failed to add a single member to their number on confession of faith. The cause of this is due to the decline and decay of the Evangelistic spirit in our Churches. Through this condition of Church life due, I believe, to the decline of this spirit, we are threatened with what President Hyde called twelve years ago, "Impending Paganism in New England."

It is self evident that we are face to face with a crisis in Church life. We are in an ebb-tide that makes against the spirit of Evangelization in the ministry and in the Churches alike. To be sure we go on founding new Churches, but the older organizations reveal no signs of marked growth. If this spirit shall continue, the time is not far distant when many of our Churches and especially our smaller Churches, will cease to exist. There are many reasons that are assigned for this apathy in church extension. We are told it is an age of transition; that changes in thought and life create a drift towards the cities; that the weaker Churches are affected by the instability of the population; but while there is much truth in this, the principal reason lies in the decline of the Evangelistic spirit in our Churches, the loss of the passion for souls that ever possesses a Church that is filled with the spirit of Christ. Has not the time come for our Churches to turn again to the secret of their power and to learn anew the lessons of their history? What was the secret of the splendid achievements in the past? What was the power that lifted our Churches out of indifference and apathy into a new life of service and influence?

Their power was in the spirit of Evangelization. Out of that spirit has arisen not only the world-wide movement in Evangelism like the American Board, but the Home missionary movement that has bannered the West with the Churches of our polity. It was through the Evangelistic spirit that our denomination awoke to consciousness of its mission and began a national movement in Church extension.

If our Churches are to be equal to present emergencies and present problems, it will only be in the revival of the Evangelistic spirit. And in this revival, the Churches will return to the spirit that created them.

This leads me to notice the place of Evangelization in the history of the Church. When Christianity began it was as an Evangelistic movement. Paul struck the key-note of this mission when he wrote to the Church at Corinth,—"Christ sent me not to baptize but to evangelize." Christianity mastered the Roman Empire by its Evangelistic spirit and passion. However much the early Churches may have been concerned by questions of administration, polity, education, charity, social service, it was the Evangelistic passion that gave form and aim to their work. To win men to Christ was the passion of the early Church. The cry "Back to Christ" carries us back to the spirit of Christ, and the spirit of Christ manifested in Evangelization. It is true that this fact has not clearly been recognized. That it has seemed to be a cry in favor of a simpler faith and creed. True! That it has been felt to give a new emphasis and impulse to Christian Charities? True! But to return to Christ is to be filled with the Evangelistic passion of Christ. Not for education, not for charity, not for social service were the disciples called. He chose twelve disciples and named them apostles; sent them forth to Evangelize the world. It was to make fishers of men that he called them. Teachers they must be; Philanthropists they would become in the work of their ministry; but it was as Evangelists that they were sent forth. That they recognized that this was their mission is witnessed by their refusal to serve tables and to turn aside from the ministry of the Word and the preaching of the Gospel. And their mission was the continuance of the mission of Christ.

Christ was the first Evangelist. He never forgot amid all his ministry of healing and service that his supreme work was to win men to the service of God. There was a social problem in his day. There were marked inequalities of wealth. The distress and oppression of the poor, the prevalence of social vice and crime were never greater than in the days of Christ. Matthew Arnold has painted the condition of ancient society in lurid colors when he wrote:

> "On that hard Pagan world,
> Disgust and secret loathing fell;
> Deep weariness and sated lust
> Made human life a hell."

These were days that moved the pity and compassion of the Son of man for the distress of the unchurched multitudes, "as sheep not having a shepherd." But how did he meet these conditions? How did He solve the problems of the world's evil and the social inequalities of life? He did not spend His time or energy in a new social propaganda. While He preached the new era of the kingdom of God, He labored to win men to the higher spiritual life in service for God and for man. It was not the social condition of man that moved His pity: It was the soul condition, the lost condition, that awoke the compassion and kindled the passion of Christ. He met all demands for righting the social inequalities of life with the reply: "A man's life consisteth not in the abundance of things that he possesseth."

He turned aside from the larger social and philanthropic work of the world to train twelve men in the spirit and mission of His life. And it was one of His last injunctions, "As the Father has sent me, so send I you."

It was not unnatural that this spirit dominated the thought and life of the early church. In the very interest of self-propagation it was forced to become Evangelistic in *method* and *spirit*. When the Church at Jerusalem was in danger of settling down to the quiet ways of Church life and service in edification of its members and in distribution of its charities, a persecution fell upon it and scattered it abroad, and "they went everywhere preaching the Gospel." It was the Evan-

gelistic fervor that founded the Churches in Samaria and in Antioch. It was the Evangelistic fervor that planted Christianity in the strategic centers of the Roman Empire. Among the ministry and laymen alike the presence of this spirit and fervor was felt.

Congregational Churches were twice born. They were born in the apostolic age out of the Evangelistic movement in the heart of the Apostolate. They were born again in the seventeenth century in a revival of simple religion and a return to the spirit of Christ. From that period until the present time they have marched to victory under the impulse of the Evangelistic passion. With the decline of this spirit there has been a decline in the influence and power of our Churches. The half-way covenant in New England in the last half of the seventeenth century was due to the decline in the Evangelistic spirit, the substitute of the theories of men and the teaching of morals for the preaching of the Gospel. The "Great Awakening" under Edwards and his contemporaries was inspired by the awakening of the spirit of Evangelism and by the return to the preaching of the fundamental truths of the Gospel. The awakening, again, at the beginning of the nineteenth century was marked by the Renaissance of the Evangelistic spirit. Out of this new life and spirit come the impulse to a world-wide Evangelization. All the great forward movements in the Church along the lines of missionary effort and Church extension grew out of a new consciousness of the Evangelistic spirit and mission. Congregationalism was organized on the Evangelistic principles. It is inherent in its constitution as a Church. It is the supreme motive in its mission to the world. Its ideal of spiritual Democracy demands an universal Evangelization. At its beginning the divine purpose was manifested in the prophecy of pouring out the Holy Spirit on all flesh, and no church can rest until all men are brought under the power of the Spirit. Of course our Churches have an educational mission. Of course our Churches should be the inspiration of charitable work and social service. But it is the Evangelistic spirit that wins the men and creates the manhood for all forms of Christian activity and service. This Evangelistic spirit has always marked the

Church in its days of greatest strength. Its days of growth and extension, of ascendency and achievement have always been characterized by the Evangelistic passion. Witness the influence of the revivals of 1858 and 1876. These years of spiritual awakening were followed by gigantic strides in all forms of church activity and service. Fifty years ago we were comparatively a small denomination. To-day the extension of our Polity, the growth of our Churches, the interest in the larger affairs of the kingdom are the fruitage of these revivals in the Churches.

The question that presses for solution to-day is: Have we outgrown the need of the Evangelistic spirit? Have we reached a higher stage of Christian life and experience that we no longer demand this spirit? Few would be bold enough to say so. The condition of many of our Churches warns us that the need of this spirit has never been greater than at the present time.

Moveover, in this spirit lies the permanence of the Church. The permanence of the Church is a question that is agitating the thought of our generation. Many are alarmed at the age-drift away from church attendance and religious services. And rightly so. It is a sign that the Church has failed to hold its own in the love and esteem of men; failed to win men to the service and life of Christ. Whatever may be the reason for this decline in attendance,—and there are many reasons advanced,—the lack of power in the pulpit, the strenuous demands of modern life, the materalism of men's lives, it is a tendency that can only be arrested by the return of the Church to its true mission. A Church that cannot perpetuate itself is on the road to extinction. It cannot live on its past history. It cannot sustain itself by ancient achievements. A live Church is a growing Church. New converts, new recruits are the witness to its vitality and power. Men often take comfort from the fact that the Church is the center of unseen influences and forces that cannot be tabulated or stated by statistics. But a Church that cannot add new members is a dying Church. Other Churches in our land may be content to increase their membership after the type of formal adherents of Christianity. But the Congregational Churches are organized on a basis of a regenerate membership.

Said John Robinson of Leyden, "The people are the Church, and to make a Reformed Church there must be a Reformed people." It is the demand for reformed men, regenerate men, that makes the Evangelistic spirit imperative. To perpetuate our Church we must perpetuate the type of Christian manhood by which the Church stands or falls. If the Church is to survive, it will not be through its charitable work and social service. It will survive only in the hearts of the manhood and the womanhood that have been won and consecrated to Christ. And how shall they be won if the Church is lacking in the passion for men, the Evangelistic fervor, the spiritual desire out of which men are born into the Kingdom of God!

Granted that our churches are in the lead in educational work, in institutional work, in social service. Are we not in danger of losing the *power* to serve for lack of the *men* to serve. The power of the Church is not in its buildings, in its form of worship, in the beauty of its architecture, in its agencies of work, but in its men. It is a Church of reformed men that is demanded for the work of reform. It is a Church of Christian men that is required for Christian work and service. Unless we can win men to Christ, unless we can convert, change, transform men, we shall soon lose the power to carry on not only our social service, but the missionary and religious work of the Church. In the decline in the spirit of soul winning, our Churches are threatened by a dearth of workers for Christian service. Many a Church is weak in its influence today because it has failed to win to Christ the men of the community; failed to master the rising generation and to bring them under the power of Christian motives and influences. The inefficient services, the depleted treasuries, the loss of gifts to the common work of our Churches comes from the fact that we have not mastered the intelligence, force, and energy of the community. And the dying out of the old membership will not only leave the Church stranded without workers, but weakened without the means to carry on its benevolence and services.

But how shall men be won? That is the pressing problem of the hour. That is the supreme question before the Church at the present time.

There is much said today about the "Coming Revival" or "the next Spiritual Awakening." And there are many signs that point to a beginning of a new Evangelistic movement in the Church. One of the most significant signs is the growing consciousness of the need of such a revival. But the one vital question of the hour is, how shall this awakening come? How shall it be manifested? Along what lines shall it work? Through what methods shall it be revealed?

Judging from the history of the Past, we may be sure that the "next Spiritual Awakening" will not follow any stereotyped forms. It will work in various forms and manifold ways. That is the way the Spirit of God always works. The method of revelation and the channels of spiritual power have never been marked by uniformity. The awakening may come along the lines of Christian nurture; but if it so comes, it will come as a saving power, not merely as an educational method. It will demand that the children and youth enter the Church, not through the right of Christian privilege and heritage, but through the right of obedience to Christ and of consecration to his service. The awakening may come through the form of personal work by pastor and people, winning men to the Kingdom one by one as Christ won them,—through the personal influence and personal touch. Such individual work has always been a supreme factor in "the Great Awakening" in the Past.

The awakening may come through the new Evangelistic spirit and passion possessing the whole Church and revealing a power that shall turn the unchurched multitudes into the way of the Christian life and service.

But whatever way the "new awakening" comes, or whatever forms it takes, is of small moment so long as it comes. When the spirit of God baptizes the Churches, there will be diversities of gifts, differences of administration, varieties of methods and operations, but the same Spirit giving to all their power and efficiency.

But this much is certain that no awakening will come that does not spring out of the deepening of the spiritual life through a new consciousness of God in the soul. The next awakening will be not an intellectual, not a social, but a religious awaken-

ing. It will arise from a fresh vision of God in the soul of man. It will be inspired by the fire of a religious passion kindled by a Pentecostal flame.

It has been in the vision of God, in the God-consciousness, that all the revivals and all the awakenings in the past have had their origin and inspiration.

Out of the consciousness of God in the soul of Martin Luther, and the vision of the meaning of the words, "The just shall live by faith," the great awakening of the Reformation had its beginning and divine impulse.

In the sense and consciousness of God in his own soul, Edwards found the motive and the power to begin the greatest awakening in the history of Congregationalism. In the consciousness of God and in the sense of the presence of God in his world, Wesley and Whitefield, Moody and Drummond, found the impulse, the faith, the courage to lead out the Churches into a new effort for the evangelizing of men.

It is in this return to God, in the new consciousness of his presence, that we must look for the sign of the next awakening. Only in this return to God can the Churches kindle the fire and the passion necessary to conquer the materialism, doubt, and despair of our age. Only in the vision of God that kindles in men's hearts the passion of God can this work be done. Emerson once said, "Every great and commanding movement in the history of humanity is the triumph of enthusiasm." And if enthusiasm means, "God in us," then it is true that only in the life of God in the soul of man can any great and commanding movement in Evangelism be inspired with the faith and power that will lead to victory. It is this enthusiasm, this fire, this passion, this flame of divine love that alone will be equal to the problems of the present day. It is only in such a fire and passion like that which Jeremiah knew, as a burning fire shut up in his bones, that weary of forbearing, he could not contain, that gave him the power that compelled men's attention to his message. It is only such a fire and passion that Paul felt when he said, "Necessity is laid upon me, woe is me, if I preach not the Gospel," that a man will speak with the power that will win men's hearts. It is only a personality possessed with the divine flame

of love and lighted by the divine fire of truth that makes religion a reality and power in men's lives. "Soul is only kindled by soul," said Carlyle; "To teach religion, the first thing needful and also the last thing and the only thing, is the finding of man who has religion." To find this man with a soul on fire with the passion of God is what the next spiritual awakening waits for. When that day comes, when men of that type are found, when every minister has a soul burning with this divine fire, then the day of new Evangelism is at hand, and the new Era in Evangelization will shine forth in brilliancy and light to the saving and winning of the souls of men.

MISSION WORK IN OUR LARGE CITIES.

REV. J. C. ARMSTRONG, CHICAGO, ILL.

The results of mission labor in the large centers of population in this country and abroad have not been such as to give us hope of their speedy conquest for the Redeemer's Kingdom. The statistics of all Protestant churches agree in this, that relatively church growth in large cities does not keep pace with the growth of population. We gladly recognize the triumphs of the Gospel in the great centers. Large and powerful churches have been formed and they are doing magnificent work, but unoccupied districts are found and great plague spots exist, corrupting and destroying their tens of thousands annually. And we find moreover that these unoccupied tracts and plague spots increase in size and power for evil.

The fact is all the more remarkable when we consider that in the country at large the opposite is true. The increase of population of the United States for the past forty years has exceeded a million a year, the most remarkable in all history. Great as this has been, the growth of our Protestant churches has been still greater. In 1800 there was one church member for each seventeen of the population, and in 1900 there was one church member to each four; and yet when we look at our cities we find that relatively they have fallen behind. The church organizations are fewer and the number of church communicants smaller in proportion to the population than was true a century ago.

No one need be told that the final victory of the cross does not lie in that direction. We might go on eating and drinking as our fathers have done in a contented frame of mind, if we could be assured that our retreats are in any sense strategic; that all these battles were simply rear guard activity, delaying the enemy until we can get our army together ready to deliver a crushing blow, but they are not. It is the main army in the

Minutes, p. 558.

most important fields where the opportunities are largest and where the possibility of greatest victories are offered us.

It may be said in partial explanation of this condition of our city work that the depletion has come in large measure because of business encroaching upon residence districts, by the incoming of people with churches of a different faith from ours, and also by the increased facilities for travel, making it possible for our people to move their families to the country into pure air and more desirable surroundings than they could have inside the cities. These facts give us a little comfort, but the fact remains that the progress of mission work in city fields is not at all satisfactory. Crime, lawlessness, civic debauchery, degrading and degenerating influences are at work in our cities as no where else. The cancerous growth unhealed but certainly not unhealable are found in the cities. The city furnishes the soil for the growth of anarchy, bandits and sneak-thieves, and from these centers flow outward a mephitic atmosphere, to poison our homes. It would be possible to spread before you the most harrowing tales of fathers and mothers, the choicest of our land, sitting to-day in the privacy of their homes heart-broken over ruined sons and daughters because the deadly miasma of the saloon and house of shame have borne their fruits in their own households. How long is this condition to continue?

While we need to push our city work to lessen these dreadful evils, this city work should attract us from the fact that the cities are the strategic points for the onward movement of the Kingdom of God as certainly as for the kingdoms of this world. First of all, the masses whom we would seek and save are here. In these crowded, stifling, tortuous streets are found the "by-ways and hedges" full of people to be invited to the marriage feast.

It is a very easy matter when the resources of money and workers are at hand to gather 1,000 or 2,000 children and youths into a mission on every half-mile square tract in the crowded centers of our large cities. More children are found on a single block in a city than can be found in a township in the country. The opportunity that the Gospel needs to prove its efficiency is found in the cities.

In these great centers are found also the money required to evangelize these teaming masses. Massive wealth lies across the streets from direst want. Side by side are found great riches and gaunt spiritual poverty. The finger of God is pointing as plainly from one to the other as though a hand wrote on the walls of our homes, saying, "Find this wealth and consecrate it and use it to make men acquainted with their Father." "Open the blind eyes of men of wealth, unstop their deaf ears and show them what they need to do for their fellow-men." We have in our hands the means that God has given us to cure the open sore of all men, in all conditions, the world over.

I can but touch upon the cry for money for all our mission work, a need that confronts us every day and hour. We are developing fields constantly that we cannot enter because there isn't money to send the workers. Our workers are reporting constantly, "We have found a new field that we should enter at once," but the command must be sent back, "Move the flag back, we cannot take any more forts." We have barely men and money for the fields we now occupy, fields we have entered must wait and wait for suitable equipment often until the opportunity for work is gone.

We need to look after our resources as we have not been doing. The man uptown has been largely neglected. While we are to seek, and to save the lost wherever found let us remember the claims of the man on the boulevard as well as the man in the slums. We need to form uptown churches as well as downtown churches. The record of six churches formed and aided by the Chicago City Missionary Society will illustrate my meaning. These six churches show 1,852 members received on confession and 2,306 by letter, a total of 4,158. They cost the Chicago Society in all $27,914 and they have expended for themselves $398,417, a total of $426,331. Their assets are 2,168 members and 2,783 Sunday-school children, and strong and active Christian Endeavor and Ladies' Missionary Societies. They have six church buildings and a parsonage worth in the aggregate $165,000 and they have given for benevolent purposes $46,409. Their property is worth two-fifths of their cost and their benevolent gifts are nearly 11 per cent. of their entire

cost. They have sent to the American Board over $8,000. It should be borne in mind that they are among the youngest of our churches and have therefore just begun to do their work.

Let me call your attention now to the work being done by the City Missionary societies in a half dozen or more of our large cities. The Chicago Society is the pioneer, having begun its labors in 1882. Cleveland, Detroit, Peoria, St. Paul, Toledo, Worcester, New York and Boston, have such societies for our denomination, and St. Louis and Chicago have similar organizations modeled after our societies by Baptists and Presbyterians North and South, Methodists, Disciples and Episcopalians. The Methodists have made the largest use of our plan. Beginning in 1884, two years after our Chicago society, they have such organizations in all the large cities in the country, in all 43. They have come to regard them as of sufficient importance to give them national recognition. They have a national secretary and make reports of their work at the annual meetings of the denomination.

Our Chicago society has entered upon the twenty-third year of its labors. It has to its credit 70 churches in Chicago and vicinity, some of them being among the largest and most influential in our city. The record of six of them has been recited. The new churches organized and aided by this society received to January, 1904, 10,056 members on confession of faith and 8,062 by letter, a total of 18,118. These churches cost the society to the end of last year, $454,349, and they expended for themselves $1,241,093, which gives a total of $1,645,672. The assets are 65 church lots, 65 church buildings, and six parsonages, worth in the aggregate $590,000, and they have given for benevolence $90,537, of which the American Board has received $15,796. The money value of the property of our new churches is one-third of their entire cost, and they have given to benevolence 5 1-2 per cent. of their cost. It is to be remembered also that these fountains of beneficence have just begun to pour out their healing streams. A large item of their cost has been their grounds and buildings now provided. From now on the cost in proportion to benevo-

lence will diminish. The largest asset, and that for which they exist, is the more than 10,000 souls brought into membership on confession of faith, not to speak of 8,000 more received by letter. This latter class is by no means to be neglected. While it seems like moving church members from one church to another, depleting one for the benefit of another, and therefore no real gain to the Kingdom, in many cases it is far different from that. It is gathering in the sheep at a distance, sheep scattered abroad, many of whom would soon be lost not only to our fellowship but to all others. It puts an end to the long journeys, less and less frequent, to the home church and sets in operation the old time normal development of Christian people, and thereby providing spiritual nurture for a distant and uncared for neighborhood.

There are in these 70 churches an army of 15,000 children in training for Christian citizenship, not the same 15,000 of even last year but a moving army. The children of to-day in five to ten years will be elsewhere as church members, teachers in Sunday-schools and office bearers, marked by the image of the great King whose loyal and loving subjects they have come to be because these churches have been brought into existence and are doing their legitimate work.

Another exceedingly valuable service rendered to Chicago's older feeble churches has been the timely, substantial aid given to a dozen or more enabling them to make needed improvements or to move into more favorable localities and put up suitable buildings demanded for effective work.

The societies at Cleveland, St. Louis, Worcester, Detroit, Peoria, Boston, New York and elsewhere, in proportion to their years of service and means at their command show this kind of city mission work to be thoroughly practical and abundantly fruitful. They are no longer experiments. They have proved their right to be.

The claims made for this kind of City Missionary labor are:

1. It unites the churches in a given city in mission work for itself. It furnishes for an entire city what each church provides for its parish, the church machinery requisite for necessary re-

ligious work for that city. It seems strange that we should ever have thought that half a dozen churches more or less could provide for the religious wants of a city without some kind of intelligent co-operation, such as these societies afford.

2. It lays the responsibility of providing for the religious destitution of a city upon the Christian people of the city where it exists, where it should rest primarily. The people nearest the necessary mission work are made to feel the weight of the appeal for the work to be done.

3. It promotes Christian fellowship bringing the giving churches into a federation for Christian service that is indispensable for Christian growth. It also brings the giving and the receiving churches into a most helpful relationship. The sister of the president of one of our Theological Seminaries who has gone for four years eight miles from her delightful suburban home to teach in a city mission Sunday-school said recently, "If the mission gets any more out of us than we get out of it it is entirely welcome."

4. It prevents wastes. Irresponsible workers who start missions where and as they please and account to no one for the money gathered and expended will lose their occupation where such societies are in existence. There will be far less to shame us for overlapping and unnecessary missions when the inteligent, influential men and women of all the churches are banded together to care for the religious destitution of a city. Guerilla warfare isn't very successful in any kind of a campaign.

5. It does the work. The fruit produced so far answers the question, "Is it successful?" Where it has been put in operation and worked intelligently and persistently it pays, beyond all expectation.

Finally it needs National recognition. The strength of the denomination should be back of them to make them do the large work of which they are certainly capable. Why should we, who inaugurated this kind of mission work and find it effective not put it to the highest use of which it is capable? Fifty or more of these organizations are now at work in our large cities organizing Sunday-schools and churches and gathering their harvest.

Why should we hesitate to recognize our own children? They ask you for no money. They support themselves. They create Sunday-schools and chnrches and then bid your missionary secretaries to come in and help themselves at these newly created fountains of beneficence. They ask that you open your doors at your great gathering as you hear what God hath wrought in the mining camp and foreign field and glorify God with us as we tell you what He is doing as we preach His Gospel in the cities.

EVANGELIZATION AND THE CHURCH CATHOLIC.

REV. ALBERT H. PLUMB, BOSTON, MASS.

"It came—it came
Upon the midnight clear
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold."

"It came?"—Did it? Settle that question first of all. Is there an Evangel, a gospel, can we speak of evangelization and the church catholic? Is it true that once,

"The earth in solemn stillness lay,
To hear the angels sing."

Did a messenger from the skies say to men: "Fear not! Behold I bring you good tidings of great joy which shall be to all people." Did the infinite Son of God leave the glory he had with the Father before the world was, and, heralded by angels, visit this earth to give His life as a ransom for the sins of men? Did He, from whose hand in the morning of creation the planets rolled, humble himself to be born of a virgin mother, to live here a meek and lowly life, a unique and wonderful personage, who spake as never man spake, who trod the sea, and hushed the storm, and raised the dead, who died on the cross for human sin, who rose from the dead, and with hands parted in blessing ascended into heaven to be our advocate there, and to return to judge the world? Is this true? "Of course not," we are told.

One of the greatest educators of our time, President Eliot of Cambridge University, speaking for his denomination, in a recent published address taught us that the true Evangel is simply the ethics and goodness of Jesus, but all the other elements of this pretended evangel are only "superstitious and irrational accretions, which are the outcome of Pagan and barbarous ages." *

Well, a missionary from China who is to be heard here next,

Minutes, p. 558.
*Am. Unitarian Asso., Boston Transcript, May 26, 1904.

is to tell us of evangelization and the church catholic in the past, what has been done by this evangel.

Down through the ages the great heroes of faith, the sublime spiritual leaders, innumerable devout souls, have all *seemed* to hear the voice of a mysterious and mighty one saying: "The Son of man *is come* to seek and to save that which is lost and to give his life a ransom for many." "This is the will of Him that *sent me*, that every one that seeth the Son and believeth on Him, should have everlasting life, and I will raise him up at the last day." "All power is given unto me on earth and in heaven."

Now it is a matter of infinite concern to my soul, and to every soul of man, whether or not any one ever said these words, who had a right to say them, and can make them good, or whether such voices are the echoes of pitiable folly or sacrilegious fraud.

Is there an Evangel for evangelization, a supernatural interposition for the good of mankind?

Of course not, another replies. Miracles do not happen, nor, says another, are we ready to announce the world's Evangel. It is too early. We are inquirers. We do not know yet. True enough, and you never will know, if you wait on the varying results of human speculations. That is why the world needs, and would welcome, if it might, a supernatural revelation, an Evangel which is "a piece of information" miraculously attested, "The new Jerusalem, coming down from God out of Heaven."

But that is a vain hope; the church catholic never can agree on that, continues our learned objector. He says: "Opinions vary more and more, as knowledge advances and freedom grows. There can never be any moral unity, save one entirely independent of creed."* But who was it that gave "Apostles and Prophets, pastors and teachers for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ?" "The only basis of moral unity," we are still told, "is the Christlike conduct of life."* Indeed, and what is that? Gladstone says it is one of the tricks of the mind to adopt a phrase which we refuse to define. We must have some knowl-

*Second International Congregational Council, Boston, 1899, p. 244.

edge of Christ's conduct, and its bearing on our life, and if we have, we can state it, and if stated it is a creed. Every man has his creed. Every liberal has his Evangel, on which he insists with as much dogmatism as any one else. Nay, says the distinguished teacher speaking for the genuine liberal, "he has no formal creed to teach. He is rarely interested in foreign missions except on their medical and anthropological side. He makes a poor propagandist at home."* And then in the same breath he proceeds to lay down the most positive religious doctrines which he says they teach with clear conviction. For instance, "That men are not fallen beings, but rising beings," thus substituting the gospel of development for the Gospel of Redemption, in flat contradiction to the saying of Him who is the Truth; "Except a man be born again he cannot see the Kingdom of God."

Further, they teach, as we have seen, that all things in this Gospel of Redemption, save the ethical doctrines and personal character of Jesus "are irrational and superstitious accretions, the outcome of Pagan and barbarous ages." That creed is almost as dogmatic and destructive of the faith of Christendom, as John Stuart Mills', who said, "I am one who never abandoned religious opinions, for I never had any. My father would not allow me to form any. I early came to look on all religions, ancient and modern, as something which in no way concerned me." If they did not concern him, they concerned no human being; and was there ever a more sweeping positive creed than that all the religions of the world are utterly worthless, of no concern to anybody?

Every man has his creed, his Evangel, to which he gives the support of his life. What is yours? What must the church catholic have to do its work? This: "God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

II. The angel said: "Fear not, I bring you good tidings of *great joy*."

There was one whom our Lord himself evangelized and she was overwhelmed with joy. "She was a sinner in the city," and it would seem had heard those sweetest words that ever

*Am. Unitarian Asso., Boston Transcript, May 26, 1904.

trembled on the air of this lower world, the gracious invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest." At all events she had come to Christ and found rest for her soul, and in grateful adoring love, she stole in at the feast where Jesus lay, and embracing his sacred feet, she poured upon them her vase of precious perfume, and rained on them also her kisses and her tears, wiping them with her flowing hair. And what had Jesus done for her, to waken thus her grateful love? It were nothing had he endowed her with richest gifts of poetic fire, or sweetest song. It were nothing had he given her boundless wealth, or made her Empress of the Roman world, seating her on the highest throne of human power. More, far more than this had He done. He had said: "Thy sins are forgiven thee, go in peace." Oh, can this be! she may well have thought, in her bewilderment of joy. Lifted by a word into the companionship of the happy and the good; for all eternity to be clothed in white, and live forever under the approving smile of a Holy God? Well did the angel call this Evangel, "Tidings of great joy." The greatest of all conceivable joys, for any one of all this sinful race is to receive pardon and renewing grace, to be freed from the guilt and cleansed from the stain of all our meanness, our hateful self-will, and ungrateful neglect of God's grace. Purity, fitness for the society of the good, love for that society, to stand at once and forever more on the high places of worthy living, and to belong there, this, for those who had long braved the Almighty defying His will, this is great joy, a worthy Evangel for the church catholic to employ. And it is by such supernatural transformations of individual character, that society on earth is to be brought more and more into conformity with the purposes of God, and society in heaven peopled with the ransomed sons of men.

III. "Fear not," said the angel "I bring you good tidings of great joy, which shall be to all people."

To all people? Is there then one and the same Evangel, only one gospel for the rude and refined, for ages rude aud ages refined? What is this we hear of the Christ of today, Christ in modern thought? Was there ever, will there ever be, a single soul of man not in eternal relationship to the one great High

Priest, since he has said, "No man cometh unto the Father but by me?" Many may have come to the Father's arms without any knowledge of Christ, but none without the mediation of the atoning Christ.

"We are going to confer with the Japanese, not to convert, them," said a liberal clergyman at a farewell missionary meeting. They have some things we need, and we have some they need, and on this Apostle of a trade and barter adventure, an educated native of that country, one of the speakers of the occasion fittingly invoked the blessings of the eighty thousand gods of Japan.

Did not He who bade us preach the gospel to every creature, to disciple all nations, saying: "Lo, I am with you always even to the end of the world," did not He add to His command these words "baptizing them into the name of the Father, the Son, and the Holy Ghost," thereby expressly insisting on the holy rite which enshrines this fact; every man ought to bear the name of the triune God, and before he can, he needs the supernatural cleansing of the Holy Spirit, of whose work the water of baptism is a symbol of unchanging significance and universal application?

But shall it be to all people, this Evangel? Ages of sin and sorrow roll away, and still wars and tumults vex man's peace; the heart of man still shows itself prone to evil, and desperately wicked, by a thousand dishonest arts and despicable deceits and cruel, selfish, impious deeds. Is our boasted civilization after all to go down under this awful tide of iniquity surging around us? No. For a nearer and a clearer vision of Christ is indeed granted to us; his fullness and power are more widely confessed than ever before. We have followed Him, like the favored disciples of old, up on the mountain of transfigured glory, and as to them there, when a cloud overshadowed them, and they feared as they entered into the cloud, so to us in our fears there comes a voice out of the cloud, saying: "This, this, this," pointing to the agitations and upheavals of our times, "all this is my beloved Son." It is the mighty on-working and overturning of the great principles he has brought into modern life, "Hear ye Him." For, *mark, answer this:* What are the two leading

contentions in all the turmoils of the hour? First, the indefeasible right of every obscurest member of the human race to absolutely fair treatment from one and all. Second, the absolute necessity of maintaining the anthority of government, and the sanctity of law. Where did we get the well nigh universal passion for the prevalence of those ideas? From the Incarnation and the Atonement. For, no proposition that was ever lodged in the human apprehension so exalts the value of the individual man, and the sacredness of his rights, as the statement that He who made man, Himself became man, and tasted death for every man. And what can possibly more exalt the inviolability of law than the revealed fact that even the merciful pity of God for sinners here, could not safely exercise itself and forgive the sinner, except the blood of His Son, as Christ Himself said, was shed for the remission of sins.

Other religions may lead a man to repent, but this Evangel alone shows how God can forgive us if we repent; and just there is the hiding of its power, for that gives us the highest possible motives to induce us to repent.

What is the most insistent cry now here in America? The right of every man to be heard, free discussion, let in the light. Publicity is demanded on all the complicated relationships of modern life. Find out what is fair, and then demand what is fair. Yes, after ages of struggle in unfriendly climes, the fair flower of Christian democracy here on American soil, and largely under the benign influence of an independent church polity, at last has blossomed with a beauty and a fragrance never before seen on earth, and the nations are enamored of the sight. "Joseph is a fruitful bough, planted by a fountain, whose branches run over the wall." Free schools, free speech, a free press, civil and religious liberty, no authority in matters of opinion but the force of the better reason, these are some of the rare and precious fruits for which the nations are reaching out to us longing hands.

And along with these mighty transforming influences we have the aid of the growing scientific spirit. Economic law is from the same hand as the moral law, and it is of no use to fight against natural law. Find out what God is doing on this planet,

His aims and methods, to build up His Kingdom, and through the redemption by His Son. Then fall in with God's purpose, consent to it. We cannot do better. Then, work on that line. To know, and love, and help God's plan is to succeed, and there is no other way, for Godliness, harmony of feeling and purpose with God, is profitable for the life that now is, and for that which is to come.

Now these principles so pervade society here, where religious liberty and free discussion prevail as no where else, that we see already an improved moral tone. As Dr. Hume said at Grinnell, it is apparent even in India that Christian living makes a sort of a moral climate, an atmosphere invigorating to all who breathe it. Christian ideas and Christian men have a growing predominance in public affairs. Organized labor and combined capital are having more power than ever before, and a sudden accession of great power is almost sure to lead to tyrannical acts, but all parties soon learn that every unreasonable act is a boom-e-rang that quickly strikes its authors with terrific force.

In the *World's Work* for July, Mr. Woodlock, editor of the Wall Street Journal, shows that already the economic advantages of righteousness are becoming more widely seen. Financial operators don't dare to do, and don't want to do the unjust acts which were common only a few years ago. Look at the instant surrender of many thousands of income by the telegraph company when their complicity with gamblers was seen and denounced by the public press. Look at the requirement by many great railroads and other corporations of total abstinence by all they employ,— the result of the verdict of science that even the moderate use of any alcoholic beverage is always harmful to the healthy body, impairing its power for work. What promise too, in the fact that 80,000,000 of people require all pupils in public schools to be taught the nature and effect of alcoholic drinks. Naturally the recent Mosely Commission from Great Britain, in accounting for the supremacy of our manufactures in the markets of the world, give prominence to the superior sobriety of our artisans. And just now at the South, where great evils exist, a star of hope arises in the fact that over four

hundred counties, more than half of all the counties south of Mason and Dixon's line, have prohibited the sale of liquor, and already money is more plentiful, and business and morals sensibly improved.

Moreover the prospects of the Gospel everywhere are wonderfully brightened by the beneficent trend of those great industrial inventions, by which man's product of values is amazingly increased. "All power is given to me," said Jesus, "in heaven and in earth"; all spiritual, heavenly influences are in His control not only, but all material powers as well. The increased dignity of man's position in nature, his deeper insight into its mysteries, his greater power over its forces are all planned by God, and are being opportunely developed now, to minister to the growth of His spiritual reign. They are valuable as conducive to man's comfort, but chiefly as the scaffolding around the spiritual temple He is building here. At the dedication of the Brooklyn bridge, Dr. Storrs said, before that mighty arch hung in mid air, it hung on the point of "Roebling's" pencil. Yes, and we may say before that in the capacious dome of the great engineer's brain, and before that in the thought of God. At a Yale commencement forty years ago, I heard the orator describe the scene when the President of an American college took his class out to dig at the roots of the tree struck by lightning to find the thunderbolt. And now we have Edison and Marconi, who by the way is a member of the Waldensian Church in Leghorn, and regards himself as an instrument of Providence.

Nor are God's gifts at an end. Read in the *Century Magazine* for this month of inocculating the soil, a process Dr. Moore has given to the government, so that it can supply free to farmers, at the cost of about two cents an acre, millions of infinitesimal bacteria, which can pump into wornout lands which need nitrates, out of the atmosphere, which is 7-10ths nitrogen, that which will give five, ten, twenty times the crop produced before.

Read of the Hoffman revolving engine, a dream of a thousand inventors for generations, trying to avoid the violent reciprocating motion of the piston, a result now at last accomplished we

are told. An engine of 300 horse power, the quietest, cheapest and mightiest engine for its size ever built, now for a long time running with 2,000 revolutions a minute. Attach that to a 48-inch locomotive driving wheel, and in one minute it would be four miles away. Cornelius Vanderbilt predicts that it will make scrap iron of every engine now in use in all the world.

What has that to do with evangelization? Much every way. Consider the timeliness of these new gifts. How early was it safe or wise to allow man to find this enormous increase in his constructive and destructive power? Now at last the spirit of caste and injustice in every land is giving away before the Christian idea of the value of that man whose Elder Brother is the Lord Christ. "Destroy not him for whom Christ died," is the voice to which all tyrants, all hoary systems of iniquity are being compelled to listen. The spirit of Christian love, the missionary spirit, now girdles the earth. It wants to leave no one out in its endeavor that "the good tidings of great joy shall be to all people." Look then at the spiritual import of these material gains, — their necessarily helpful bearing on that realm where spiritual happiness, character, the welfare of the soul is the great aim sought. Look at all these triumphs of human genius, in art, in industry, in medical discovery and chemical research, as sent to us of God. What are they one and all, anesthetics, antiseptics, electric power, the new and mysterious qualities of matter, what are they but celestial visitants, white-robed, munificent, benign, the fit retinue of a great King, and must not the retinue tarry till the King himself draws near? And are not the tokens of the King's presence with us manifest even now? Are not the stately goings forth of the Divine Man apparent, in the magnificent moral triumphs of the hour, in the growing supremacy of His teachings in all the earth, in the more general recognition of the conquering power of his glittering sword, "The sword of the Spirit which is the Word of God?" "Oh, come that hour! Oh, come that hour!" Who would not labor and long and pray for that hour,

> "When Peace shall over all the earth,
> Her final splendors fling,
> And the whole world send back the song
> Which now the angels sing."

EVANGELIZATION AND THE CHURCH CATHOLIC.

REV. W. L. BEARD, A. B. C. F. M.

This subject brings us into a field which is at once world wide and world-long. When the son of God said: "Go ye into all the world and preach the gospel to every creature," he spoke to all who knew him and in behalf of all who did not know him. He spoke at a time when there was no Church Catholic, and when there was no distinction between ministers and laymen. If He were speaking to-day, He would address the Church Catholic, the layman and the minister, and He would say to them, "Evangelize the world." This is the most important charge which Jesus Christ gave to those who were to complete the work which he began. It was for this business that He trained the Twelve. This was the final charge to all who witnessed His departure into Heaven. This was the work for which they were to tarry in the city until they were "Clothed with power from on high," namely "That repentance and remission of sins should be preached in His name unto all the nations beginning from Jerusalem."

Evangelization, then, is the business of the Church Catholic. By evangelization is meant, not merely telling the truths of the gospel to those who do not know them, but it means presenting to men such a knowledge of Jesus Christ as shall enable them to make Him their Savior and to become His real disciples.

The evangelist will present the Truth to two men sitting side by side. The one will grasp the truth in a few minutes, it will require years to evangelize the other. In Foochow, China, some years ago, a missionary had to the best of his ability preached Jesus Christ with more or less regularity in an out station. One day, after about five years, he asked an old lady whom he had noticed frequently in the audience, if she understood what he had tried to tell the people. "Oh, yes," she replied, "it is all very clear." "And do you know this God" (giving the Chinese name for God) "of whom I have been speaking all these years?" he asked. "Oh, yes" she answered "it is the Emperor of whom you have been telling us and it is all true."

Minutes, p. 563.

Evangelization is the business of the Church Catholic first, then, because the charge of Jesus Christ made it so. In the second place the Church Catholic was organized under the direction of the Holy Spirit for the purpose of Evangelization. Read the Book of Acts. Its theme is "The Progress of the Gospel from Jerusalem to Rome;" or we might put it "The manner in which the Holy Spirit used men to evangelize the world lying between Jerusalem and Rome." The thought which was always uppermost in the minds of Peter and Paul and the other leaders of the church at that time was Evangelization. The church of the first century was pre-eminently an evangelistic church. With all the disputes and sins that troubled it within, and all the persecution that was hurled against it from without, it was always pushing forward into "Regions beyond." The church of the first century was a growing church because it was evangelistic. A few centuries later the church ceased to be evangelistic and it ceased to grow.

Another reason why evangelization is the business of the Church Catholic is because there is in every human heart what is sometimes called "The residue of the Spirit." In other words, in every human breast there is a chord, which, when touched by the love of God, responds. In Africa that chord has been covered up by the densest ignorance, superstition and idolatry. But there are already scores of thousands of testimonies to the fact that when the African's brother man brings to him the story of God's love, that love pierces the ignorance, superstition and idolatry and finds the responding chord. The same is true of the civilized peoples of the East. I have seen men and women of advanced years in Foochow asking admission to the church. When asked concerning their faith in God, these aged Chinese answered simply "I know I am sinner, I know God loves me and I love Him, I know he has forgiven me and saved me." I have heard them in answer to question after question of a doctrinal nature answer "I don't know, but I know I am sinner, I know God loves me and I love Him, I know He has forgiven me and saved me."

These people could not read one word from any book. Their life had been spent in a very limited sphere, and until they were sixty years old, they had no opportunity of hearing even

the name of the Christ. But the Holy Spirit had kept one spot in the hearts of these people waiting for Him. The way for Him to find and enter that spot is through the teaching of His disciples. Strangers must be introduced to Jesus Christ by those already acquainted with Him, and the fact that every one has the capacity to know and to accept Him makes it obligatory upon the Christian church to bring Jesus Christ into communication with every one who does not know Him.

Again the periods during which the church has given greatest prominence to its evangelistic work have been the periods of its largest growth and of its greatest spiritual vigor. The Church Catholic is in its normal condition only when it is hard at work evangelizing the world. Whenever the church ceases to be evangelistic, we may expect divisions, selfish ease, luxury and low ideals of the Christian life, the presence of which indicates decline in growth and spiritual vigor.

The question naturally arises, does the Church Catholic recognize and acknowledge that its business is the evangelization of the world? The early Apostolic Church did recognize its duty to make known as far and wide as possible all the knowledge it possessed of Jesus Christ. The evangelization of the accessible world was more nearly accomplished by the Christian church of the first century than of any succeeding century. During the "Dark Ages" the Church Catholic was not evangelistic. She became self-centered and declined in numbers, power and influence until she again began to look beyond herself and again took up the work of evangelization. Of this period of decline Dr. A. C. Thompson writes "It should be borne in mind, also, that the very idea of a foreign promulgation of such degenerate Christianity as then dominated Europe had become faint."

It was only two hundred years ago that the evangelistic spirit again began to work in the church. Individuals recognized that the business of the church was to evangelize the world. Such men as John Eliott, David Brainerd, John Huss, Alexander Duff, William Carey, Robert Morrison, were leaders in the new forward movement for the evangelization of the world. I am not sure but that we think of them too often only in their work among the heathen, but the influence of these men could not be confined to any one sphere. Is it John Eliott? We at once

think of his work among the Indians, forgetting that for nearly sixty years he was the pastor of the First Church at Roxbury and that all his work among Indians was supplementary to his work in the Roxbury parish of which he was the pastor during all that period. When we hear the name of William Carey, our minds at once cross the seas to India. We lose sight of all the important evangelistic work he did in London before starting to India, as well as the educational and reflexive force of his whole life upon the church in England pointing it toward world-wide evangelization. The influence of the true evangelist, whether he is working in the New Hebrides or New York City knows no geographical boundaries. John G. Paton's influence is not confined to the islands of the sea, he is a mighty evangelistic force in Christian England and America and Australia. There are men in these Christian lands, who never saw the shores of what are called mission countries, yet whose influence is powerful for world-wide evangelization. This is the ideal for every Christian believer. We must push out the horizon of our deed-life and our word-life and our thought-life and our prayer-life until it encompasses China as well as the United States, until it takes in the United States as well as China.

Two hundred years ago, individual members of the church began to make evangelization their business. This number has been steadily increasing until now the business assumes gigantic porportions. I am fully aware that some writers and speakers on missions declare that the church is merely playing at missions. This, from a certain view point, may be true. It is not difficult to talk in this line, but it will suit my purpose better to take a survey of the world-field and see what has been accomplished in certain directions toward carrying the gospel to every creature, and let this answer the question as to whether the Church Catholic recognizes that its business is the evangelization of the world.

In Christian countries, the church is continually planning to receive the children of its members. It is understood that the business of each parish is to bring to all within its borders a knowledge of the Truth. In addition to these two lines of work, the church in each country has its own peculiar problems. In the United States, we have the Highlands, the Prairies and

the work among the various bodies of aliens that have come and are coming to our shores. Porto Rico was annexed and the church at once recognized its obligation to evangelize the people of the new territory. The Philippines came under our protection politically and the church at once began to give this people a knowledge of salvation. During the past eighteen months, I have attended several church conferences in New England and New York State. Without exception, the ministers and the laymen, who met in the conferences, were discussing evangelization along some of the lines indicated above, and they were asking how they might get the wisdom and the power to do the work.

Regarding the church and her business in Christian countries, these few sentences must suffice. They are enough to show that the church in Christian countries does recognize that the evangelization of these countries is within the scope of her business. We do not stop to speak of the failures or of the successes in this field. The church is at work with the aim of bringing every soul in Christian countries into intimate acquaintance with Jesus Christ, and wherever this is true, there is sure to be success.

What has the Church Catholic accomplished toward the evangelization of the heathen? It must be remembered that foreign missions, as we think of them, started in 1701 when the Society for the Propagation of the Gospel was organized. In 1732, the Moravians started a society. In the last decade of that century a few more arose. Then, on this side of the water, the American Board of Commissioners for Foreign Missions is the first, and celebrates its centennial six years hence. Today, we look over the Christian world and find according to Dr. Leonard 59 different leading organizations, besides as many more auxiliary and smaller societies at work endeavoring to give to the heathen a knowledge of God. These societies used in the work of evangelization in 1903, $17,114,383. There are 15,591 missionaries giving their time and strength to this work, and with each one of these, there are four native missionaries. This makes a total of 78,554 men and women giving their whole time to bring the heathen to God. And how many do you suppose in the countries that we call heathen are today openly

worshipping God? 4,046,503. These are big figures. Remember we are not now comparing the forces of the church at home with the forces that work abroad. Nor are we dealing with the proportion of missionaries or of native workers to the heathen population. You will find these proportions in other places. We are simply looking at the work that is being done. Last year, 100,000 souls in heathen lands publicly confessed Jesus Christ as the direct result of the work done by the Church Catholic in evangelizing the world.

This is not all nor even the best. These workers and these converts are found in every country under the sun, and they are found in all the important centers of every country. This, to me, was a surprising statement when I heard it from a Secretary of a Foreign Missionary Society less than one year ago. The Christian church today has its representatives in every important city on the face of the globe. Over in the heart of the Dark Continent, is a place called Uganda. You will find half a million people there. In 1875, Henry M. Stanley converted the Emperor to Christianity adding to his notes "The conversion is only nominal — to continue the good work in earnest, a patient, assiduous and zealous missionary is required." Today the black people of Uganda are supporting more than 2000 of their own number in Christian work. They are maintaining services in 1070 churches. Nearly 400,000 or four-fifths of the population are in some way connected with the Christian church and 122,000 have publicly acknowledged Jesus Christ. Dr. E. E. Strong tells us that in Natal, he saw last year twenty-two Congregational Churches supported entirely by African Christians. Thus we might go over the continent and find Christianity in all the important centers.

It has been my privilege during the present year to travel and work with four missionaries of the American Board from Turkey, and I learned from them that a living, active Christianity is to be found today in the important cities of the Turkish Empire. The Secretary, who made the statement referred to above, has recently himself been in India. Christianity has taken deep root in Japan. Tokio, Yokohama, Osaka, Kioto, Kobe, Nagasaki, Okayama, Sendai, are only a few of the important centers where you will find the Christian church and the Chris-

tian school. Kumai churches, to the number of thirty-six, are not only meeting all their own expenses, but are carrying on an aggressive evangelization themselves in behalf of their unevangelized brothers and sisters. These few facts are given by way of illustration.

China has been, and still is, the enigma of the civilized world. Her very bulk astonishes us. Her conservatism strains our patience. Her pride disgusts us. Many times during the past eighteen months have I been confronted with such expressions, as: "Their religion is good enough for them. Why don't you let them alone? Why do you go there and ram your religion down their throats? Do the Chinese really give up their idols? Do they really and truly become Christians? Do they hold out? The best way to civilize and make Christians of those people is to run a railroad up through the country. That'll teach 'em." Notwithstanding these expressions and the sentiment which they indicate, there is in all the important cities of that great empire today, the Christian church and the Christian school. In Peking and Tientsin and Pau-ting-fu and Pang-chuang and Cheefoo and Shanghai, and up the Yangtse in Ching-kiang and Nanking and Ngang-king and Kiu-kiang and Wu-chang and Hankow, and again near Shanghai in Soochow, and on down the coast in Ningpo and Wen-chow and Fuh-ning and Foochow and Hinghua and Amoy and Swatow and Macao and Hong Kong and Canton, you will find the Christian church and the Christian school. These are mostly port cities, and by no means all of them. In the interior, in provincial capitals, and county seats, and district cities, and smaller villages, there are thousands of these little bodies of Christians who are leavening the Empire. There is a map of Fukien Province somewhere among the mass of things sent from Foochow to the Ecumenical Conference in 1899, that shows six hundred churches and chapels in Fukien Province. Not merely will you find a Christian chapel in these important centers, but you will find in many of them the self-supporting church and the self-supporting school,— from twenty to thirty in Amoy and nearly as many in Foochow. So the work is not one supported by foreign money and forced on the Chinese by the foreigner. The Christian church in China has already become indigenous. Its roots have struck deep down in the

Chinese soil and its most healthy growth is from the nourishment it derives from that soil. The same is true of the church in Japan, in India, in Turkey, in Africa, in the islands of the sea.

What then do we find is the chief result of the activities of the Church Catholic in the business of evangelizing the world? This, that in all the strategic centers of the earth, she has planted the seed of the Truth, and has started in each city a little Apostolic church. The most important part of this statement is, that the strategic centers have been occupied. The agents which the church in Christian lands has sent into other countries to have charge of its business, have taken due thought and care in the location of the different centers of work. I have been greatly impressed with this fact as I have repeatedly listened to Mr. John K. Browne and others of Turkey. It has been my privilege during the last six years to visit every station and, with a very few exceptions, every out-station of the Foochow mission in China. In the older stations, all the most important centers are occupied by the church. The Ing Hok station is nearly as large as the State of Connecticut, with its center forty miles from Foochow. There are today in this field eighteen churches and chapels. There is a church or a chapel in every strategic point in the field and in many of the smaller places. These churches are so located that the missionary may tour the whole field on foot and spend each night in a chapel. For five or six years, we had been trying to start a chapel in an important city in this station. No way opened. But at last there came from one or two people in the place, who had heard the gospel elsewhere and had believed, an invitation to send to the city a Christian teacher. The next year the request was put into writing and signed by some half dozen. The third year came another invitation with a promise that the people would contribute a portion of the expenses. The time was now ripe to begin work, but the invitation came so late that we could find no teacher. Near the end of that year ten men came in person to make sure that they would have a chapel and a school for the next year. For two years now, an earnest young man has been doing good work for Christ in that strategic point, and a portion of his support comes from the Christians in the place.

The Shaowu station of this mission covers an area twice as

large as the State of Connecticut. Its center is 250 miles from Foochow. Two years ago, I visited all except two churches and chapels of this station, about forty in number. The work is younger in this field, but most of the strategic centers in the district have in them a Christian church or chapel and every year sees work begun in new centers. Men frequently walk ten miles to church. They will not do this many years because each village will have its own church. Each little church organized in the important centers of the world becomes itself at once an evangelizing agent. And my own experience in the work in China, no less than conversation with others, who have seen the work in other countries, leads me to the conclusion that the Church Catholic in these countries, which we commonly designate as heathen, is, in proportion to its strength, in numbers and in wealth, a much greater force in the evangelization of the world, than the Church Catholic in the United States, Great Britain, Australia and Germany.

This is only another way of stating that in the evangelization of China, the most potent human agency is the Christian Chinese. And what is true of China is true of other countries. The young church among these peoples, who have but recently heard of God, must always depend on the older church in Christian lands for prayer. And the older will always receive from the prayers of the younger church, greater benefits than she will ever realize. The church in Christian lands, must for a long time to come, lend to the less enlightened regions, her best men as counsellors and teachers, and her money to be used mainly in the training of workers, and to give assistance to young churches.

I have not mentioned the difficulties that attend this work of evangelization in remote lands. They are stupendous. If the church were sending forth her agents in this work in her own wisdom and strength, defeat would be certain. But nothing baffles God.

In Japan only one in one thousand has as yet publicly united with the church. In Fukien Province, China, where the work of the church is far in advance of all other parts of the Empire, only one in one thousand yet publicly confesses Christ. In the Empire, as a whole, only one in three thousand belongs to the Church Catholic. These facts have not been dwelt upon. But

they are facts, nevertheless, and every hour hundreds of millions cry to us from over the ocean "Tell us about God's love." It is true that, with all that has been accomplished, the business of evangelizing the world is only well begun, but the beginning is a good one, and the progress of the work already shows that God is in the movement, and that no insignificant portion of the Church Catholic has given herself into His hands for the business of evangelization.

We have confined ourselves almost exclusively to results,— to examples of what God has accomplished through the church in the evangelization of the world. We have seen that the results are already assuming large proportions and that they give promise for the future. But to stop here would give us a one sided view of the subject before us. We must turn to the church and ask, Is she engaged in this business of evangelization to the extent of her duty? When we look at the church's resources — her men, her money, her influence, we must candidly admit that she has not yet put these unreservedly into God's service for the work of evangelization. This simple statement by no means exhausts the subject. But however remiss the church may be in the work of evangelization, we must remember that her interest in this work is based on her knowledge of the facts, which, in many cases, is sadly lacking. To dispel this ignorance in this country, the Theological Seminaries have within the past decade added to their curricula courses in missions. The influence of this study can scarcely be exaggerated, for in nearly every instance, the church is dependent upon its pastor for the information which makes it alive to its duty in evangelizing the world. Said a layman, a member of a wide-awake church in New England, to me not long since, "To listen to the representatives of missionary and other benevolent societies which our pastor periodically brings to his pulpit, is in itself a liberal education." Another movement which has great promise is the mission study classes that have been started within two or three years both among the young people and Women's Missionary Societies.

The work of evangelization was founded with prayer. The Son of God spent the whole night in prayer before choosing the twelve men who were to be His agents in this work. The

Apostles themselves were much in prayer. Then they were much in work. The Apostolic church realized that as she expended strength in the evangelization of the nations, she herself received new strength. In the same way, the Church Catholic today finds that to save her life, she must lose it by giving it. And in thus losing it, she saves it. The Church Catholic is the great evangelizing agent of God in the world. He is depending upon her to let the nations know their God. Evangelization is the God-given business of the Church Catholic. To that work the Christ sends her forth with the promises "Lo, I am with you alway" and "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth."

THE CHRISTIANIZATION OF THE WORLD.

PRES. WILLIAM DOUGLASS MACKENZIE, HARTFORD THEOLOGICAL SEMINARY.

The topic assigned for our consideration at this hour is large enough to perplex those who have been charged with its discussion. We might treat the matter technically, by describing the progress of Christianity in the past, by unfolding some of the history which it has made, the problems it has faced, its limitations and vagaries, its failure and its success. Or we might take a bird's-eye view of its position to-day in the world, its marvelous presence in all parts of the world, its influence among the nations of the earth over moral life, over national institutions and policies, and its grasp upon the minds of the noblest thinkers, the students of nature and of man everywhere. We might even be tempted to become prophetic and peer through the veil of the future into the task and the hope of the Christian Church, wondering how and when the final conquest shall be made and the kingdoms of the world be truly and fully brought under the dominion of our Lord and His Christ. That would involve some investigation of what we mean by the very words before us, the Christianization of the world.

All these tempting aspects of our great and even unlimited subject I must lay aside. We are here because Christianity has done so much. We are here because we believe that the Christianization of the world is no absurd and fanatical dream. We believe that somehow the world is to be Christianized. Without entering upon certain difficult and perhaps insoluble problems, we hold that the Christian faith is destined to become the one universal form of positive religion, and that the nations are to be brought under the power of the Christian spirit; their laws are to be cleansed, their institutions are to be reorganized by the ethics of the Gospel of Christ. Now the one fact which stands

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Minutes, p. 563.

above all others just now, and the one which I propose to discuss is this: that the Christianization of the world is inevitable.

We gathered last week at Grinnell to discuss foreign missions; we are here at the National Council of Congregational Churches because we believe that our faith is destined — destined of God Himself — to spread through the entire human race. The predestination of God is irresistible. The supreme end of God is inevitable.

This, then, is the faith which we hold, and which has made the history of the Church of Christ possible: that Christianity can and must and will cover and conquer the world. When we examine that idea more closely we find that it involves two great assertions. The first is that the Christian religion in its very nature is adapted to confer upon the whole race the supreme blessings of religion; and the second is that the Christian religion is able to propagate itself universally by acting through the lives and witness of its children. Both of these assertions are necessary to a complete view of the magnificent assurance which we contemplate. Unless the religion is in its nature universalistic, that is, fitted to do for all men what the absolute religion alone can do, then in vain is all our enthusiasm, in vain all our prayer and toil. On the other hand, if the religion fails to arouse the passion for its own extension, if it is powerless to quicken those feelings and thoughts out of which the enthusiasm and devotion of missions spring, then equally in vain are its claims to be the absolute religion, the supreme gift of God to the human race upon this earth of ours. The Christianization of the world is only possible if Christianity is the absolute or final religion, and if it can arouse the passion for its own extension in the hearts of its believers.

I.

To begin with, we must ask ourselves what we mean by an absolute or final religion. For we must reckon with the fact that some will accuse us of arrogance if we insist that a final and universal religion is possible. Who are we, they will urge, to lay down the programme for the ages and to assert that we

know what man is to believe and to experience even until time ends and the eternal world is unfolded to our view? As a matter of fact, there are many facts which we know absolutely and which we know can never change. That two and two make four; that a straight line is the shortest distance between two points; that every event must have its causal origin and its own end; that the earth moves on its own axis and also around the sun; that duty is absolute; that justice is duty; these and many other principles which no sane and no honorable man will question, — these are final truths for reason and from experience, out of which the substance of our social life is fashioned. The ages of human history can use these, can study to understand them, can watch their universal influences over the making of mankind; but those ages can never obliterate them from human reason nor rear the structure of truth and goodness without them.

So with the idea of a final and universal religion. It does not imply that progress is impossible, that no more light is to be gained concerning God and man. But it does assert that further progress is to be permanently conditioned to the end of time by the central features of the Christian faith. Henceforth all growth in the love and worship of God, all growth in the purity and strength of human character, all growth in the apprehension of all truth, must be grounded as really and as fully upon the Gospel of Christ as upon the categories of reason or the laws of the physical universe. That is what we mean by the final religion.

Let me try to illustrate this by describing briefly certain elements in the Christian faith which have the nature of absoluteness and finality. There are many of them, and several have been deliberately discussed in the New Testament ifself, where the problem was raised, as it was more than once, in the apostolic church.

In the first place, the Christian faith arose and is maintained through the conviction that God entered into union with the human race in the person of Jesus Christ. I am not concerned now with definitions of that Person, nor with discussions about the manner in which that union was consummated. The one

fact before us is that, according to the New Testament, God spoke to humanity, not in a prophet nor in a priest, whose origin and conditions of life were like those of ancient prophets or priests, taken from among men. God has spoken to us in one whose nature is that of "a Son." All His earthly story is enriched, interpreted, and glorified by His unique relation to God and to the race. He comes burdened with eternal powers and makes them gifts to us. Now this faith of Christendom in the Incarnation means that no higher form of connection between God and man in time is conceivable. This person of Christ conditions the development of the race in its knowledge of God and in its union with God. I do not mean that it is of such a nature as to force our reason like an axiom of mathematics. I do not mean that all men who accept it are bound to define it in the same terms. It is an object of faith, an historical fact, an act of God so grand, so rich in content, so charged with moral and spiritual significance, that it must be viewed with divided interest by different minds. But I do say that it belongs to the very essence of the Christian religion, and that for those who so accept it, the Incarnation of the Son of God is one of those facts which we must call final. Henceforth history moves upon that as a door upon its hinges. Henceforth God and man are related to one another for all Christian thought and conduct, for all the processes of the divine life in man, through the Eternal Person, Jesus Christ. He is the same yesterday, to-day, and forevermore.

In the second place let me name the revelation in Christ of the supreme standards of holiness and love. No one who has an eye for the spiritual universe will deny that these words cover the highest conceivable elements of human life. As personality is supreme over all other forms of reality, so the supreme qualities of a personal being are holiness and love. It is a good thing to be wise, and a good thing to be strong; but wisdom and strength can themselves be devastated by sin and hate. They, to reach their full meaning and value, must be saturated by that without which nothing matters, unto which all the universe bows in reverence and admiration—the spirit of holiness and of love. Now the world has labored long to

discover the supreme laws of human action. Slowly in ancient times they felt their way, and brilliant were some of those flashes which fell upon their minds of that which is right and good. But in vain we look among their religionists, their poets, their philosophers, for any clue to the absolute nature of righteousness of the eternal glory of love. Christ made a new world. When men had seen and known and handled Him, the Word of Life; when, after the deed of God upon the cross and after the deed of God on the resurrection morning, they received His Spirit; when human eyes looked out upon life from the new day which He had created, to them the heart of holiness and of love, the heart of God, stood revealed. The Sermon on the Mount fell like seed from the lips of Jesus. His parables of generosity and mercy enshrine His spirit forever in their words of gold; but the fountain of the ethics of Christendom is beyond and above even these. The final law and the final love were struck from history, as the water from the rock, by the deed of holy love upon the cross. There the Lawgiver of the mount sealed His law in His own blood; there the Preacher of love paid the last demands of an absolute love to meet the abysmal need of man. There man found and finds to-day that in the life of the eternal God, a righteous will and a limitless love reign supreme.

Now the religion which makes that law and that love clear and sure, the religion which brings this mercy of God to bear upon the sinful man in the hour of his moral and mortal agony,—that religion is final. There is much to do in interpreting and applying these great facts, these deeds of God, to individuals and to all the details of life. There is room and need for endless progress here. No age has been without its protest against some portion of that law or some aspect of that love. No age has been without confusion regarding the particular manner in which various laws apply to particular emergencies of society. But to the conscience of the Christian man there is no doubt that holiness and love are objective facts, realized before the world's eyes in a manner which can neither be repeated nor surpassed. This revelation is supreme and final.

In the third place, the Christian religion has conferred on all

believers the consciousness of, or conscious faith in, the possession of an eternal life. We know how the ancient world yearned after a future. There is no religion which does not include in some measure the thought of the under world, the further stage into which men pass at death. Even Buddhism, by its very anxiety to avoid a continued existence in another world, at least affirms that mankind is in imminent danger of getting there. Here again Christianity comes upon the world like a burst of sunlight after a long and obscuring gloom. With its message of the resurrection life, with its vision of a spiritual body and a new heaven and a new earth, of a human destiny whose pattern is set forth in the triumph of Jesus, the gospel speaks like springtime after winter, like morning after night, like radiant health after pining and despair. Any religion which contains a doctrine of man's final destiny thereby partakes of finality and seeks at once to make itself universal. Hence the missionary spirit of Buddhism; hence the passionate self-sacrifice of Mohammedans. Hence, too, the sublime energies of the Christian church. When it works its eyes are upon the destiny of the race. Not here is humanity at home; not here are the true needs of our heart fulfilled. Neither society nor the individual can become complete amid the uncertainties, the struggles, the sins of the earthly life. That which is seen is temporal; that which is not seen is eternal. "It is not yet manifest what we shall be." "When He shall appear we shall be like Him."

We might easily add to our list of those elements in Christianity which constitute it for our reason and our faith the final or absolute religion. Let these suffice. They enable us to face the world with the great conviction that man was made for Christ as truly as Christ for man. The deep, the deepest mystery of sin is here resolved, not in a mere theory of its origin or issues, but in an actual removal of sin from the individual record and the individual heart by the will of God, through Jesus Christ. The grave which confronts each man can be looked upon by the man who knows and believes in the power of the risen Christ as already mastered. In his very faith he has the seed of life indissoluble and divine. And all this the

individual receives and realizes, not in virtue of personal and private endowments and graces, but simply because he is a man. The gospel is for this man because it is for man. Because it is absolute und final in its very nature and in its relation to the race, therefore it becomes the ground of final hope, the fountain of everlasting life, to each human soul.

Is it not evident, then, that such a religion must become universal? Somehow its inherent nature must find expression; somehow its absolute and final value must come into direct relation with every man. No solitary soul must be robbed of that which in the purpose of God is created and intended for man as man. Every man must have the chance of tasting manhood and manhood has not reached its opportunity, has not come in sight of its own supreme possibilities, until the absolute grace of God, all His holiness and all His love, are there revealed in one great heart on one great cross and throne.

II.

But, someone will say, how is the sublime task to be accomplished? And the answer, of course, is a very simple one. The absolute religion makes itself universal through the witness and lives of its believers. That also is too large a field to discuss just now. I must be content to touch it at one point. In the evolution of human experience the Divine Spirit engages the free action of man himself. Man is present at, and is watching, nay, assisting his own creation after the image of God in Christ Jesus. As he looks upon the redemption into which he has come he not merely congratulates himself, but studies its bearing upon the race; and not only so, but seeks to know what part, with his mind and his heart, he may have in the task of God. Christianity spreads by awakening in us the passion for its own extension.

Let us be content to name three of the great thoughts which have become motive powers of immeasurable importance in the Christianizing of the world.

1. When the apostle Paul wrote his letter to the Roman Christians he felt himself compelled to justify his desire to visit

the imperial city. He did so on two broad and general grounds. The first was that Christianity is the absolute and universal religion. "It is the power of God unto salvation to every one that believeth." The second was that his own share in the power of the gospel made him a debtor to all mankind. "I am debtor both to Greeks and to barbarians." "I am debtor." There are debts which crush and there are debts which ennoble a man. A man may sleep and wake under the terrible bondage of an obligation which haunts him. To have incurred it is a dishonor. To fail in it is like the bitterness of death. It sows in his heart fear and shame before men; it starts in their minds distrust and dislike of him. But there is an indebtedness whose very yoke is an honor and whose burden is joy. It springs not from poverty but from wealth, not from failure but from achievement. It goes forth in splendid labor, inspiring alike the debtor and the receiver of his free and happy toil. This is the indebtedness of the man who is blessed, because he is blessed, to the man who is unblessed, that he may become blessed. It is a principle of wide application. It inspires the modern glorious ideals of education. It is beginning like a divine ferment to work in the thought of those who face all kinds of social and industrial problems and, indeed, all human duties. But as a working principle in human life it has its historic origin and its permanent energy here, in the indebtedness of the Christian man to the human race.

But this debt has its own peculiar conditions and its own characteristic emotion. It works through a pitying love. Behind Paul's great phrase, "I am debtor both to the Greeks and to the barbarians," there is a deep movement of the heart. It is the same emotion which breaks out later in the same epistle as he thought of the position of Israel. "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen after the flesh." There speaks the passion that can conquer a world. If that glorious extravagance, that spiritual self-contradiction of love to God and man, can repeat itself in other hearts, who or what shall stem its tide? It shall yet cast its "pure ablution" upon all of "earth's human

shores," and save the world from its threatening anathema, its curse and doom. The church has lost much power through loss of a sincere compassion for the heathen man and the rejector of Christ. There never can be a passionate evangelism except out of the depths of a passionate pity. We are timid about the word "lost." We play round it with our petty marginal glosses taken from magazines and from amateur theologians and from third-rate poetasters who only see an inch deep into the heart of man. We are afraid, I say, to put anything of the absolute, of the eternal, into that word "lost." But it came from the lips of Christ. But it brought the Son of man from God's throne. But it thrust through his heart with sorrow on the hill slopes of Galilee and in the streets of Jerusalem. But it cost the Father that eternal sorrow which spoke on Calvary, when He spared not His own Son, but delivered Him up for us all. All the possibilities of a free will, all the sanctities of a holy love, all the brimming cup of Gethsemane, all the horror of the death of Christ, all the eternal love of God, must go to form our conception of the meaning of that word "lost."

And thus, and thus, our debt will rise up before us. Then we who by God's grace are being saved shall look out with our eyes upon the old world. When that great compassion humbles, purifies, permeates, compels us all, the Christianization of the world will approach its consummation.

2. We have already seen that the central figure and the real foundation of all that is final in Christianity is in the person of Jesus Christ, the Incarnate Son of God. It is therefore natural to expect that He should directly act upon the motives of His disciples in this world mission. If compassion for man draws us, it is devotion to the purpose and spirit and word of Christ which impels us manwards. Loyalty is one of the great words of modern speech. To be loyal, to be trusty, is to command admiration and confidence. History is full of thrilling instances of loyalty. The capacity of man for that great virtue is inexhaustible. The mother's devotion to her child, the patriotic love of the fatherland, the friend's sacrifice, even of life, for his friend, the lofty consecration of great souls to great ideals and unselfish tasks, these and many other forms of loyalty make the very sub-

stance of history and cover its pages with glory. But human loyalty has reached its highest expression in relation to the person of Christ. He claimed it from men in words which still sometimes stun our reason. "He that loveth father and mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me; and he that doth not take up his cross and follow after me is not worthy of Me." Those words, which seem to loosen the most sacred ties of blood and love on earth, could only be justified by His Divinity and His Cross; nay, they can be only justified in history by His power, through that very command and our acceptance of it, to make those ties dearer and firmer than they were before. But experience has proved that behind them, as He spoke them, there beat the very heart of Love Divine, all love excelling. Experience has proved that in those communities in which the love of Christ's person is made supreme the love of human kinship is made divine. The preacher of the gospel has resolved to make the love of Christ supreme in his life, the molding principle of his career.

Hence it is that we find the apostle glorying in his weakness, in his trials, in his sufferings. He sees that more sorrow was necessary than that of Christ ere the actual salvation of the world could be attained. In a bold and passionate phrase he has said it all. In his own sufferings he is making up that which was lacking in the afflictions of Christ. The gospel has to be both created and proclaimed in order that the world may be saved. Christ could not do both. He created it; man must proclaim it. But in each task sacrifice is absolutely necessary. There is no creating a gospel without the agony of a cross, and a man cannot carry its message without tasting its pain. But in that very thought the apostle finds inspiration. To suffer as an apostle is to suffer after and for and with Jesus Christ. It is to be associated in God's high purpose with the Redeemer of the world. It is to be made partaker in that sorrow of God from which all the story of redemption has its rise. In our day it is the custom of many to rest their missionary enthusiasm upon the great commission: "Go ye, therefore, and make disciples of all the nations; and lo, I am with you alway, even unto the end

of the world." These numberless young men and women who have volunteered to do their part in Christianizing the world have heard those words as a soldier nears the words of a commander loved and trusted. It is no slavery to obey His commands; no lash is needed to drive His soldiers to an unwilling warfare. His word, because it is His, is enough to make the warm blood tingle and the young eye flash, and Christianity has awakened in one more heart the passion for its own extension.

3. Once more let me revert to the man who was the greatest of all Christ's missionaries, and the laying bare of whose heart has revealed to all generations the nature and power of the gospel of Jesus Christ as no other life has done. When writing to the Corinthian church, in the energy of his great thought he uttered many striking words about the Christian ministry, but none is more remarkable than this: "We are fellow-workers with God." The very heart of Christian experience is found in the new and conscious fellowship with God through faith in Christ Jesus. This fellowship is not exhausted in mere interchange of thought or in experience of mutual love. The Divine is a creative life, and fellowship is not complete which does not share that creative energy and end of God. As I said before, God's method of evolution in man consists in using the mind and will and love of man to work out His august doings. But the other side to that is obvious. Man is a co-worker with God. He is allowed to see the end, he is allowed to grasp the means, he is allowed to put his own strength into the building of the house of God, whose stones of quivering life and ringing joy are the purified souls of men. It is not a thought which we can elaborate. It is one which steals into our minds as we sit alone and meditate. It is too great to be described, too subtle to be made explicit, too close to heart and conscience to be rudely urged and pressed by man on man. But look at it. To see the far-off end of God, a human race perfected in eternity in Christ Jesus! To feel its glory! To know that we may work with God for that!

If my argument has been in the main a sound one; if Christianity is the absolute and final religion; if it wakes the passion for its own extension through the motives which we have named;

if the church of Christ can be stirred by a firm and deep pity for the world as Christless, hopeless, lifeless; if the church can follow the will of Christ as the army goes out to fight for all that is dearest on earth; if the church of Christ can realize what it is to be co-workers with God in His eternal purpose, then I return to our starting-point:—the Christianization of the world is inevitable.

THE CHRISTIANIZATION OF THE WORLD.

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The discussion of any process involves scruting of the end in view. We can not speak of the task of christianizing the world without asking ourselves what a christianized world would be like. This naturally suggests a contrast with the present world and the problem becomes the concrete one:—How to make *this — that.* It would be a waste of words to dwell on the dimensions of this task. He who is not appalled by it surely has never thought of it.

It would not seem so unattainably vast if only there were some spot on the earth—a little spot oasis like—which we could call christianized. But there is none. Christianity has still to produce the perfected sample of its destined achievement.

Facing then the oppressive bulk of the undertaking in hand we are under mental compulsion to analyze it. We must break it up and attack in detail. Otherwise we beat the air. It will be my effort for the coming half hour to describe the situation which we who venture to call ourselves soldiers of Christ occupy. Let us trace our fortifications, examine our resources, locate the position and estimate the strength of the enemy. Possibly such an endeavor may have its uses for a more effective ordering of the battle.

In the Great Commission under which we are working (to drop the military for the industrial figure) there is a hint at a two-fold division of our task which is thoroughly justified by the facts. We are bidden to make disciples of all nations, a duty which would be discharged if we could bring all men to any sort of a genuine acceptance of christianity, into such a relation to Him as was seen in the disciples—such a relation as is seen in you and me. The other part of the command "teaching them to observe all things whatsoever I have commanded you" looks to the ethical training to which Jesus gave the major part of His life. All experience proves that however hard it may

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Minutes, p. 564.

be to fulfill the first command the second is indefinitely harder. Men have accepted the religion and the person of Jesus much more readily than His ethics.

This fact suggests a further subdivision of the task. We are sent to win not only a pagan world which rejects both the religion and the ethics of Jesus but also another world composed of degenerate types of christianity which fundamentally pervert both and still further a great class, a world in itself, who are in influential contact with christianity but neither avow its faith nor are ruled by its demands.

One more line of division plainly must be drawn. The individual is to be made Christian, but we are also to make the social structure in which he lives Christian. For it is an axiom that a christianized world can not be composed of non-christian units nor of those units in non-christian relations.

This obvious analysis of the situation however partial it may be is sufficient proof of the complexity of our task. It refutes at once the assumption of those to whom the christianizing of the world is merely an affair of enough persons in enough places with enough zeal proclaiming salvation through Jesus Christ. And yet beyond all question this view is only an exaggeration of a fundamental fact which is that the chief, the constant, the inclusive element in the Christian crusade is Evangelism. The basis of all effort for a regenerated world is the appeal of the truth as it is in Jesus to the truth faculty as it is in the individual. Whether it be religious propagandism or ethical training, whether we face paganism or degenerate christianity or cultivated indifference, whether we seek to save the individual or society the prime instrument, the central force is the proclamation, not of a miscellaneous assortment of truths and injunctions but with the ringing reiteration of the saving power of the life of God revealed in Jesus Christ. The nature of the case demands it. All history asserts its central place.

We Protestants are right in removing the altar and putting the pulpit in the center. It belongs there. Christianity is a religion with a message. Its progress keeps even pace with the vital power of its preachers and teachers. When ceremonial supplants preaching or preaching loses grasp of its central theme the wheels of the Lord's chariot drag.

But this central theme as I have already affirmed must express itself in many a form, relate itself to many a force and enlist for itself many an ally.

Let me gleam from the field of contemporaneous history some illustrations of these relationships and alliances.

One is filled with amazement as he looks over the world to see how often evangelism is dependent on the sword for the opportunity to do its work. He may be bewildered and perplexed but he can not blink the fact. He recalls that for 400 years Spain led the Philippines away from christianity and would have continued to do so for indefinite time to come. He notes that today men and women preaching Jesus Christ are pressing into these islands and that the way seems open for their advance. He asks for the connection between these two conditions and for answer he hears the roar of Dewey's guns. He seems to be forced to say that those guns were missionaries to the Filipinos.

On the far border of the Orient he sees little Japan putting her pigmy form across the path of her huge neighbor's advance — a sight for gods and men. He makes inquiry. He learns what Japan's reason for war is. But he also learns that in the judgment of lovers of Christ's Kingdom in the Orient, Japan all unconsciously is fighting the battle of Christian evangelization. She is limiting the power of a degenerate type of Christianity, bigoted and intolerant, which if once dominant would expel the missionary from China and Manchuria as she has expelled him from her own domain. Is Japan then among the Evangelists?

He hears in the City of Rome preached by many tongues the old, old truth that man may come to Jesus Christ and find pardon without the intervention of priest or virgin or mass or penance. But he can not forget that every heart which through this message enters into the peace of God must include among its debts of gratitude one to the armies of United Italy which hold the Vatican in check.

If he takes a wider survey he stumbles upon the astounding fact that the whole Foreign Mission movement of the last century must own the aid of the sword. The nations have not been soliciting our presence. They have permitted it as a rule

solely because there lay behind it the dreaded Anglo Saxon power.

It will not be strange if our observer turning from these scenes shall ask himself whether this alliance can not be still more widely extended. Whether for instance the surest, kindest, most christian thing that could be done today would be for the great powers of the world at the mouth of the cannon to compel the Sultan to cease outraging humanity and to establish civil and religious liberty throughout his realm. And if one shall meet him upon his puzzled pathway with the inquiry "So you believe in shooting the gospel into people do you?" he will be apt to reply, " I am not clear that I have mastered the philosophy of this matter but I am very sure that truth is not attained by a scornful phrase."

Or turn to another sort of illustration of the alliances of evangelism. How often must it acknowledge its debt to the civil power which of course is just the sword in its sheath. Here as before it is only a negative service which can be rendered; but negative services are indispensable. Evangelism needs to invoke the law to remedy conditions which practically prohibit its work. France just now is proposing to finish the work of uprooting Rome which Calvin began and Voltaire continued by withdrawing state support from the clergy. It is impossible not to believe that this step will mean more for the evangelization of France than anything which could be prayed for. The truth is damaged by state support. But error is greatly aided. It looks now as if the Evangel of a just law would open the way for the Evangel of Jesus in sunny France.

Across the Channel England has a millstone around its neck in the shape of a state church necessarily inferior in type. Evangelism can not reach the troubles, although it has wrought wonders since the days of the Puritans and Wesley's later work. But let the law undo the iniquity that law has done. Let it disestablish the Anglican Church, cut off her privileges, turn her bishops out of the House of Lords, cease the ghastly farce of proclaiming a dissolute King head of the national church of Christ and come back to the apostolic order wherein none may lord it over God's heritage. Then may Evangelism have free

course and a new day dawn for the dear old motherland. I would bring no railing accusation against the Episcopal Church. She has produced and sheltered too much of goodness and faith. But in certain moods I am deeply grateful to Dr. George A. Gordon for a phrase uttered at Plymouth Rock a few years ago. "We cannot forget that the Episcopal Church is still pervaded by the ancient and insolent error which wounded our fathers' feet and drove them from their homes." So long as this is true we want neither union nor communion with her. We must be careful about the company we keep.

Within our own land evangelism must acknowledge its obligation to law in the crusade against Mormonism. We can not legislate the Mormons into the Kingdom but left to their own devices they would do a great deal to legislate their people out of it. A more intelligent and vigilant activity of the civil power would be a great blessing to that corrupt off-shoot of Christianity.

I must not attempt to dwell in detail upon other alliances which evangelism needs and to some extent uses in its campaign. We have all been impressed these late years with the service which science can render in disintegrating the ethnic faiths. Direct attack is largely futile. But wherever modern knowledge can find entrance it saps the foundations. It introduces a view of the universe which makes them absurd in the eyes of their adherents. Men who have found a footing in the temples of science will not longer frequent the temples which shelter outworn superstition.

Nor can evangelism fail to see how powerful an ally may be found in literature. It is the one form of art in our time which is swiftly extending its influence. Thousands of busy pens are recording countless thoughts on all manner of themes from all points of view often with marked power. And people read them. Who can help believing that such men as Maeterlinck or Ralph Connor shape men's thoughts. Could all this vast current be made to flow parallel with the forces of the Gospel its power would be resistless. That so much of it does thus flow is one of the elements of our hope.

But now without even attempting a reference to possible alli-

ances with Commerce and Invention and Philosophy let us turn swiftly to acknowledge that in these very forces whose aid would mean so much lies the gravest problem of evangelism. For not only are these forces liable to array themselves against the Gospel but even if entered in its behalf are a constant menace to its integrity. The sword? — to what ill use it may turn. The law? — how facile a channel for evil. Science? — how fertile a breeding ground for intellectual pride. Commerce? — what greed and injustice begotten by it. Philosophy? — how empty and superficial it may be. All these together engaged in their fullest activity in a community of highest development may result only in disregard of God and unfraternal relations among men. They produce civilization no doubt but civilization has a fatal tendency to destroy itself. It has always and everywhere been afflicted with autotoxaemia. Each of its creations secretes its own poison. Wealth — sensuality. Power — selfish ambition. Knowledge — pride. Progress — class strife.

There rests upon Evangelism then the inexorable necessity of mastering its allies. It needs their aid. But it must dictate terms. It can not offer leadership nor even partnership to any of the forces of civilization. It must demand obedience — not to itself but to the Master whom it owns. It must maintain its independence. It must keep all the world forces outside its inner life. Otherwise organized christianity becomes an appendage of the state or the organ of an aristocracy or the tool of capital or a teacher of barren knowledge — things not entirely absent from our observation I judge.

The failure to secure this mastery is responsible for the long series of defeats which christianity has suffered. It is pleasant to think of our faith as always victorious and we may do so mainly as to the enemy in its front. It is the fire in the rear which has turned its victories to defeat. On the scenes of its early triumphs are found an Armenian, a Nestorian, an Abyssinian Church, the misshapen caricatures of itself. On its later dwelling places are the Greek Church and the Latin incarnations of the world spirit wearing christian names. So from Orient to Occident the pure spirit of the Gospel has been driven

until its chief dwelling is in lands far from its birth. And no man who views with dispassionate eyes its footing there can deny that it is in peril from the very enemies which have enslaved it elsewhere. Some of you have read a clever little book (written no doubt by some Englishman) called "Letters from a Chinese Official." It is deeply suggestive. I quote a word from it here as illustrating the view of a man who has endeavored to take an objective view of what we call our Christian Civilization. "It purports to represent a superhuman ideal. In reality it does not even represent one that is human. It is of the earth earthy; while from heaven far above cries like a ghost's the voice of a Nazarene as pure, as clear, as influential as when first it flung from the shore of Galilee its challenge to the world sustaining power of Rome." I need not point out the falsity of the view. It was that so called ineffectual voice which saved all that was of value in the ancient world when Rome went down in the wreck of her sins. But we do well to lay to heart the implied warning to beware lest He be able to save only the remnant of a proud body of modern civilization.

Two things emerge from this survey of Evangelism and its allies.

They are pertinent to every body of Christians, not least so to ours which seems to have been especially called of God to fashion ideals for the brotherhood of the faith.

The first is the supreme importance of keeping the spirit of evangelism central in all the life and labor of the church. The church which counts anything else so important as the work of making disciples has lost the sense of proportion. She needs to put back in their due place the old phrases which embody the mission of the church. "The burden of a lost world." "The passion for souls." "The glad tidings of salvation." "The gift of eternal life." These and their like are the perpetual watchwords for the people of God.

Alas for the church which grows too learned or too conventional or too commercial to follow her Master's example endeavoring "to seek and to save that which is lost." Anything whatever which destroys the spirit of evangelism is thereby indelibly branded a foe to Christ and His Kingdom. Anything which

conserves its growth is born of the Spirit of God. To be such an Evangelist as one can dream of would be to follow the loftiest calling possible to man.

The second thing is the not less absolute necessity of seeking to bring the relationships and institutions of men under the rule of Christ. In other words the church must undertake to deal effectively with what we loosely call the social question. She must do this that the Kingdom of God may come. She must do it as the necessary complement of evangelism. But she must also do it because left undone the forces which should be her allies will be her foes. You cannot evangelize this land of ours until you can compel its wealth, its learning, its inventions, its literature to aid you. And you can not count on their aid simply because those who control them are disciples of Jesus Christ. It still remains to "teach them to observe all things whatsoever He has commanded." So far is this from being achieved that in this land of ours great crimes against God and men are committed by men unconscious of treason to Christ.

The Church of Christ must gird herself to establish the society of brotherly men. She must preach and practice the simple life. She must echo Jesus teaching as to the perils of wealth. She must cultivate the sort of homes full of the fear of God from which conquering types of Christianity have come or can come. With broad statesmanship she must survey the society she is set to redeem. Apprehending her task she must address herself to it with fearless courage, suffer persecution for her fidelity, press on after the growing light until some day His will shall be done on earth as it is in heaven.

CLOSING ADDRESS OF THE MODERATOR.

REV. WASHINGTON GLADDEN, COLUMBUS, O.

It is with a keen sense of personal regret that I have laid down the honor which I have been permitted to wear for three years as the President of the American Missionary Association. The Association loses nothing by this change; it will be greatly the gainer; for my successor has not only won, by his epoch-making service of the churches during the past three years, an influence which will enable him to do more for the churches than I could have done, but he is so located that he can give to the work far more of personal attention than I have been able to give. There is great reason for thanksgiving on the part of every well-wisher of the Association that its presidency has passed into the hands of Dr. Bradford, and in that joy no one has a larger share than I.

My regret is only personal. It is due to the fact that I shall be constrained to give less time and less care to the work which is very dear to me. My privilege and my opportunity of serving the society will be lessened; I consent to that with a great reluctance. But my heart will still be in the work, and the friendships which I have formed with its noble band of officers and with the wise, strong, faithful men of its governing board, will be cherished as among my dearest possessions in the years that are left to me.

Let me add another word. I have not resigned this office because of the feeling that there was any impropriety or infelicity in uniting the presidency of this society with the moderatorship of the National Council. If I had had any misgivinga on that score, your action has settled it. It is altogether proper that the Council should call to its service men who are at the head of the great societies by which our common Congregational work is done. Why not? There is no conflict of duties or interests between this National Council and the societies represented with and in it. That you have said, as emphatically as

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Minutes, p. 564.

you could say it. I should be very sorry if my resignation should be regarded as a precedent suggesting the incompatibility of uniting two such positions. Nothing of the kind must be inferred. Here, too, the reasons are entirely personal. I have given up the presidency because I can see that, even with a very conservative interpretation of my duties as moderator, I shall not have strength for the duties of the two positions. My work at home is very laborious and exacting, and cannot be neglected. Because I have been called by the larger constituency to take up the duties of the moderatorship I must lay down the other burden. Forgive these extended personalities. I have deemed them necessary to make my action clear and to prevent the establishment of a most unwise precedent.

And now, my brethren, let me speak a few words as the moderator of this Council respecting the work that it has done, the visions that it has seen and the calls to consecrated service to which it has given voice. I am only repeating what I have heard a hundred times the last week when I say that this National Council is an event quite unprecedented in the history of American Congregationalism. Not only is the delegated membership of this body larger than that of any previous Council; in its unity, its enthusiasm, its high purpose, its hopeful outlook, it has left all its predecessors far behind. Something has certainly happened to our Congregational brotherhood. There is new light in their eyes and new cheer in their voices, and new firmness in their tread. They are looking up and not down, out and not in, forward and not back; and they are ready, as never before, to lend a hand. It is not our denominationalism, in any narrow sense, which has come to life in this renaissance, for although there is manifest a wonderfully quickened consciousness of our Congregational fellowship, I have never attended a Council (and I have attended most of them) in which less was made of what is distinctively denominational; it is the larger aspects of truth that we have been considering; it is the kingdom of God that we have been seeking first, and not our Congregational specialties. That is one main reason, I think, why the new and larger hope has taken possession of our hearts. It is the work before us on which our thoughts have been fixed,

more than on the polishing of the machinery by which the work is done. It is not the perpetuation of a cult or a custom that has been on our hearts, but the service of our King. We have had some vision of the great things that are worth working for and fighting for and dying for, and we are not disposed to waste much time in exalting our denominational peculiarities. If we have asked of our Congregationalism anything new, it is that we may be permitted to stand a little closer together and to work together a little more efficiently. That is nothing new in theory; we have always been professing our faith in the fellowship of the churches. All we now ask is that we may realize that fellowship; that it may be to us a more obvious and visible thing.

I cannot go back over all the sessions of this Council, and of the included organizations, emphasizing as they ought to be emphasized the many interests that have come before us here. I can only refer, in the briefest way, to two or three phases of our meeting which seem to me especially significant.

1. You will bear witness that we have not had much trouble about theological differences. I don't remember that the higher criticism has been mentioned, or that there has been any manifestation of anxiety, pro or con, about a second probation, or that the new theology and the old theology have once come into collision. Is that because we have ceased to be interested in these things? I think not; it is because most of us have got through the period of fermentation over these problems and have got hold of some sort of working theory about them, and are ready and eager to go to work. That there have been, since that other memorable meeting in Des Moines, great changes in the intellectual apprehension of the truths of the Gospel on the part of many of us, there can be no doubt; but is there any man here who is conscious of such changes who cannot say that the effect of them upon his own life has been to bring God nearer to him, to make the life and the death of Jesus Christ sublimer realities in his experience, and to open his life to the tides of that Spirit, who is always "closer to us than breathing and nearer than hands or feet?"

Oh, beloved, I feel that we are just beginning to lay hold of

the truth of the real presence of that great Friend who comes to take of the things of Christ and make them known to us; who is the spiritual Christ, fulfilling that greatest promise of our Master, abiding with us, dwelling in us, leading us into his truth, girding us with his might, filling us with his peace. And it seems to me that the sense of this presence has been in this Council as in no ecclesiastical body of which I was ever a member. Is it not true that we have gotten away from the crippling entanglements of the letter, out into that large place where the Spirit of the Lord is, and where is liberty? And is not this the explanation of that enkindling purpose of a new evangelism which is burning in all our hearts?

2. Another significant expression of the life of the churches represented in this Council is in the steps that have been taken looking toward union with other Christian bodies. We have been proclaiming for years our readiness to unite with Christians of other names, and now we have undertaken to do something serious and practical in the way of making good our promises. The scandal and the waste of sectarian divisions are obvious enough and shameful enough; we are going to see what we can do toward reducing them. The steps we have taken are tentative, but they are hopefully taken, under the leadership, I trust, of the Spirit whose counsels all lead to unity. Two sister denominations have stretched forth the hand to us, asking us to take counsel with them as to whether it is not possible that we may become one, and we have accepted that overture. We know that there are difficulties in the way of this union, but we are persuaded that if we have the mind of Christ we shall be able to overcome them. The autonomy of the local church is a very precious possession of ours. We shall not, I think, be willing to surrender it; but we may be able to unite with it some closer co-operation of the churches and some wise methods of supervision, by which all our work may be made more efficient, and by which we may adjust our polity to that of our sister denominations. All this will be left to that General Council of the uniting churches for which we have made provision. In the meantime shall we not, in every neighborhood where the three bodies, or any two of them, are represented, make haste

to prepare the way for a closer union, by exchanges of pulpits, by joint conferences, by missionary fellowship meetings, and any other methods which may promote Christian friendship and open the ways of co-operation?

3. On one other most vital matter I desire to fix your thought. Let me carry your minds back to the first morning of our meeting and to that first clear message to which we listened. We have heard many inspiring, uplifting, scorching messages since that, but none, I think, to which we ought to give greater heed. What Doctor Brown said then I desire with all my heart and soul and mind to emphasize:—

"I believe the supreme need of our church life to be the wisdom, the courage and the conscience to make thorough application of the Gospel to modern conditions."

It is not the only time this has been said, for substance; the other speakers on that day emphasized it, notably Doctor Stimson in his burning testimony against the pulpit that extols extortioners and glorifies grafters in the presence of the men who have been their victims; most tenderly and faithfully by Doctor McKenzie when he called on us to say whether we really believe that we are called as Christians, in our every-day life, not to be ministered unto but to minister, — and not less clearly by others whom I cannot stay to name. God be thanked for these testimonies. I trust that they will not be forgotten. For this, my brethren, is after all the crucial question with us: Have we the wisdom, as well as the courage and the conscience, to apply the principles of Christianity to the daily life of the people in our pews? Do we believe, ourselves, that love is the law of life, the only law? Do we believe that the Christian way is the way for all of us, for the factory, the store, the shop, the school, the state house, the council chamber, the office, the kitchen, — the only way not only to paradise but to economic welfare and social peace here on the earth? If the church of Christ does not believe this, and will not believe this, then the church of Christ does not represent Christ; his life is not in her; she is not a living church, she is a dead church, and all her attempts to put forth power will be but the galvanic twitching of a corpse. The one thing that has stirred my own heart with the

deepest hope is the signs which I have seen that the spiritual awakening here so manifest is knit up and blended with the social passion, the deep sense of brotherhood, the realization of the fact that spirituality is nothing in the world but love — the love that welds the two great commandments into one; the love that is the fulfilling of the law of Christ. It has seemed to me, through all these sessions, that the warm and tender religious feeling which has been welling up and brimming over all the while was not a mere aimless emotion; that it was the utterance of a love that means service and sacrifice — the enthronement of the Christ over all the realms of human life. The revival that we have been thinking of and praying for is one that will send us out to seek and save all our lost brethren, — not only those in the slums and the saloons, but those in the factories and the mills and the mines; those who are not drunkards nor thieves nor paupers, but honest, sober, hard-working men. I want you to think of these, my brethren. They are worth saving. It is comparatively easy to gather in the outcasts, the vagabonds, the ne'er-do-wells; for one reason or another they will come when we call, though they may not stay very long; but the self-respecting, industrious man, who lives in the four-roomed house and pays his rent and spurns charity, — it is not so easy to save him. What? you say: do you call him a lost man? I do not know that his manhood is in any greater danger of being lost than yours or mine; but in too many cases, I fear, he is a lost *brother;* it is the *brotherhood* that we must seek and save. He is the man, above all others, who must be made to believe in Christ's law of love. The crucial test of our Christianity is here. For Christ's sake we could go out into the dens of sin and shame and try to win a lost soul there; can we for Christ's sake go into the home of a trade-unionist and try to win a lost brother? Can we put ourselves in his place? Can we love him well enough to see life with his eyes? Can we get the good men who sit in our center aisles to love him well enough to understand him? Can we get him to love them well enough to understand them?

It is a hard thing, you say. It is a very hard thing, and that is why I emphasize it. It is the hardest thing we have to do,

and therefore it is the first thing to be done. We are not asking for easy things, I hope. We are not going home to follow the line of least resistance. There is too much character in the pulpit and out of it, — there are too many programmes of church work, of philanthropic work, which follow that line ; that is the trouble with us. To win this common man — this lost brother — in the mill and the factory, this is our task. There is nothing on our hands, let me tell you, that is more important than this to the church, to the nation. If we can have a revival of religion that will give us the strength to do this, we shall see the Kingdom that we have long prayed for coming with power.

Well, this is the revival, as I do most profoundly believe, which has begun already. This new sense of God's nearness which has hushed this assembly more than once, which has shone in tear dimmed eyes and thrilled in the mighty songs that we have lifted up, — what is it if it is not the pledge of power for all these hardest things we have to do? We are not going home to take up with timid trust aud trembling hands the work to which God has called us. We are going back with hope in our hearts and expectation in our eyes to tell our people that the hardest things are the easiest, because God is with us. The hardest things are surely the things that He wants done first, and He can do them, if you and I can be made to believe it.

You are going back to your offices, brethren of the Societies, with the pulses of this great meeting beating in your hearts, to take up your work with new courage, to put new life into your appeals, to plan for greater things, and to do them.

You are going back to your sanctums, brother editors, to proclaim to all the people that the acceptable year of the Lord has come, and to cry to the people that they come forth to meet Him with thanks and offerings.

You are going back to your colleges and seminaries, brethren of the great guild of teachers, to fill the young men and women whose hearts God has put into your hands with a new sense of His nearness, and of the glory of the life into which he is leading them.

And you, my brethren of the churches, pastors and laymen, you to whom the leadership belongs, — you are going back to

carry the impulse of this meeting into every corner of your parishes; to make your people believe that the Kingdom of God has come; that Christ is King to-day — not that he is going to be in some far-off future; that he is reigning now, and that there is nothing for us to do but to believe in Him now and own Him now, and obey Him now, and crown Him Lord of all.

Brethren, we shall go away from this place with a great thankfulness and a great love in our hearts. We shall think very often in the days to come of the streets of this fair western city, of the churches here upon the hillside, of the homes that have made us welcome, of the beautiful fellowship that we have had together. We shall pray, I know, that the spirit which has been with us here will tarry after we are gone, giving his best gifts to all these churches, to all these homes, and especially to those who gather in this place, which will seem to many of us in all time to come the very house of God and the gate of heaven.

If I may say one more word for myself, I will try to interpret the trust which you have committed to me with wisdom; whatever I can do to serve you will be joyfully done. I must beg you to remember that the limits of power in this direction are soon reached. I am a pastor, with a heavy burden upon my hands. Those people God has given to me; I must not neglect them; I shall go home feeling that I ought to do a great deal more for them than I have ever done before. Therefore you must be patient, if I do not always find it possible to come at your call, but I will do what God gives me strength to do, and I know that I can depend on your forbearance and your love.

Brethren, we are going home with great visions before our eyes, great hopes in our hearts, great tasks upon our hands. "For this cause I bow my knees unto the Father, from whom every fatherhood in heaven and on earth is named, that He would grant you according to the riches of His glory, that ye may be strengthened with all might by His Spirit in the inward man; that Christ may dwell in your hearts through faith, to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ that passeth all knowledge, that ye may be filled unto all the fullness of God."

TRIENNIAL STATEMENT OF THE AMERICAN BOARD.

REV. JAMES L. BARTON, SECRETARY.

The three years covered by this report have been years of prosperity and growth, not only in the work at home, but over all the fields of the Board in its twenty missions. From nearly every one of its missions there has come to the Rooms notes of marked progress and of substantial advance. The receipts of the Board at home have been

1902	$845,106
1903	$740,777
1904	$725,315

A total of $2,311,198 for the three years or an average of $770,399 each year as against an average for the preceding three years of $693,175. The large receipts for 1902 were caused by the payment of a debt during that year of over $100,000.

The apparent decrease in the receipts has been due to a falling off of the legacies during these three years. There has been a steady growth in the receipts from the living. In 1902 the receipt from legacies was $174,438; in 1903, $122,049, while in 1904 it was $100,984. Of this sum above reported as the total receipts of the Board for the three years under review, in 1902, $182,034 were received from the three Woman's Boards; in 1903, $184,229; and in 1904, $166,269. This money from the Woman's Boards is raised by the three organizations in Boston, Chicago and San Francisco and is used for work among the women and children in the mission fields.

CHANGES AT HOME.

During the period here reported the Home Secretary, Rev. Charles H. Daniels, D. D., resigned and Rev. Cornelius H. Patton, D. D., has been appointed in his place. A new assist-

ant Secretary, Mr. Harry Wade Hicks, has been appointed to take charge of a new department, The Department for Young People, created two years ago by the Prudential Committee. The District office on the Pacific Coast, which has heretofore been administered by an agent, has been raised to stand on a par with the offices in New York and Chicago, and a new Secretary, Rev. H. Melville Tenney, has been appointed Secretary in charge.

The various co-operating committees consisting of Corporate Members and others connected with the four offices of the Board have been strengthened and their work better organized. Besides these, district committees have been formed in various parts of the country through whom the co-operating committees and the District and Home Secretaries reach the pastors and churches of the country.

During these years 115 new missionaries have been appointed and sent to their respective fields. Of this number 39 were men and 76 were women. Among the latter are included the wives of missionaries themselves appointed missionaries.

EXTERNAL CONDITIONS ABROAD.

China. Many and important changes have taken place in the work abroad during this period. At the time of the last report, the Shansi and North China missions in China were just recovering from the severe blow dealt them by the Boxer uprising. Reconstruction began at once. The indemnity (the amount of which was settled by a commission appointed from Washington) for the loss of mission property, began soon to be paid by China in quarterly payments. As this money was received by the Board, rebuilding of the mission premises in different parts of the Empire was begun and we are now able to report that in nearly every instance the missions are as well equipped with buildings and the work is going on in all departments, in some respects, with more vigor and strength than before the uprising.

Many of the Chinese were attracted by the constancy and endurance of the Christians under persecution and are now inquiring about that religion which could make their own fellow

citizens endure with fortitude what the Christian endured. The sale of Bibles has greatly increased and, in nearly every instance, the losses by death have been more than made good by accessions to the churches. Without question the mission work in China is in a more encouraging condition and in a position to make a stronger and a more rapid advance than it has ever before been in the history of this Board.

Japan. During the last year the conditions in Japan have been rendered abnormal because of the war with Russia. The attention of the people has been absorbed by national questions and financial conditions have been burdensome on account of increased taxation and war prices, but instead of hindering the work, the war has opened new avenues of approach to the Japanese and has developed fibre in the Christian character and revealed the power of the Christian faith. As the war progressed the hospitals have been filled with the wounded and sick soldiers. This has afforded a large opportunity for the Christian missionary as well as Japanese Christian workers. Much literature has been given to the soldiers on their way to the field as well as in the hospitals. Multitudes of instances show what a comfort this has been to these men at a most critical period in their lives. For nearly one half of the period covered by this report some twenty denominations working in Japan have united in a direct evangelistic effort covering a large part of the Empire, — an example of Christian co-operation scarcely parallelled in Christian history.

Turkey. The difficulties in Macedonia which became acute soon after the previous report, quieted down after reaching a stage amounting almost to open war between bands of Bulgarian insurgents and Turkish troops; these left behind them a condition of destitution and distress which was equalled only by the Armenian massacres of several years ago. The missionaries gave themselves at once to the distribution of relief, made possible by the contributions from England and America. At the present time, the whole Eastern part of the Turkish Empire is far from being in a restful and quiet mood, owing to revolutionary bands forming on the Russian side of the line and which come into collision with Turkish troops on the Turkish side. In

the meantime this Christian work has attracted the attention not only of those who receive the relief sent from this country and from England, but of all classes of people who witness what Christianity does for the people in distress. It has been to them an impressive illustration of Christian brotherhood.

Philippines. The Board has entered upon work in the Philippine Islands after full conference with other mission boards which had already begun work in our new possessions. It seemed to all that the Island of Mindanao should be regarded as the special field of the American Board, and a missionary and his wife are there now representing this Board, and planning for the new work. The Island of Guam in Micronesia, also under our flag, has been occupied and mission work established. Thus two fields were opened with funds especially given for this purpose.

Hawaiian Islands. During the last year the Board's work in the Hawaiian Islands has been passed entirely over to the Hawaiian Evangelical Association. While the American Board has not carried on work in detail during the last few years in the Islands, it had been making appropriations for the support of some parts of the work which were under the supervision and direction of the above-named association. By mutual agreement, however, the Board has transferred to this association the title to most of its real estate in the Islands with the understanding that hereafter the Christians of the Islands will care for their own work regarding it as a home mission field. At the same time these churches are pledging their support to the American Board for the conduct of its work. Effort is made to secure a contribution from every church at least once a year for the general work of the Board.

DEPUTATIONS.

During the period under review, a deputation, which was sent to India and Ceylon in the spring of 1901, completed its work and made report to its constituency. In 1903 a deputation was sent to the Zulu and East African missions of the Board which has since returned and made full report. The American Board is fully committed to the importance of an occasional deputation to its mission fields, and the result of the

two deputations herewith reported confirms the Prudential Committee and the Board in the value of such visitations. These are valuable not only to the missions themselves, but furnish the Prudential Committee and the constituency at home with a fund of necessary information which could be obtained in no other way.

INTERNAL GROWTH ABROAD.

In spite of the financial reduction which has been forced upon the Board because of the lack of adequate means to carry on its work in all departments, the three years reviewed show most substantial growth. This growth is beyond what could naturally be expected under the circumstances. In 1902 there were added to the 524 mission churches on confession of faith, 5,609 new members. In 1903 to 535 churches were added 5,902 new members; and last year, 1904, to 557 churches were added 5,640 members, making the total new members added to the mission churches on confession of faith during these three years, 17,151. This indicates unusual activity along evangelistic lines. The additions have been larger in India, in some of the China fields and in the Micronesian Islands, while in Japan, owing to the special evangelistic efforts made during the period covered, there have been many new people brought into the church and widespread interest created in Christianity.

To revert again to statistics of growth during these three years, the number of missionaries has been raised from 544 to 570, the increase being largely in the number of women who are supported by the Woman's Boards. The native Christian workers, upon whom so much depends, and who must always be the direct evangelizing agency in every mission field, have increased from 3,483 three years ago to 4,185 now, showing an addition of nearly 700 trained, native Christian workers who are connected with our missionary body, and are developing the work in every department abroad. The native church membership which was 50,892 three years ago, has increased to 61,178 and the number of churches has increased from 524 to 557. The number of pupils in connection with the Board schools and the higher institutions of learning were 62,188 three years ago but have

become now 70,484, showing an increase of 8,200 during the period.

Perhaps the most substantial and encouraging line of growth which we are able to report is revealed in the increasing amount which the native Christians themselves give for the support of their own religious and educational institutions. The amount given by the natives four years ago for this purpose was $147,-879. This large sum has risen to $178,765. Whenever these sums are mentioned it must be remembered that they are given in countries where the daily wage of the common laborer does not exceed an average of twenty cents, and where women practically never have any money to give, and where no small part of the church membership is composed of students who have no earning capacity. These figures show that the development of the work of the American Board has been intensive rather than extensive. The number of mission stations remains the same. There has been a slight increase in the number of out-stations, that is places where Christian work is carried on by native workers; this increase, however, is only seventy-two. During this period the missionaries and native workers have endeavored to strengthen the native churches already organized, build up the schools already formed, and make them the most efficient possible.

DEPARTMENTS OF THE WORK ABROAD.

Another characterization of the work abroad in the three years under consideration is the development of Departmental Work. The missionaries on the field and the Prudential Committee and officers at home are more and more recognizing the value and importance of the work of the various departments of missionary operation and the necessity of organizing those departments so as to exercise their greatest efficiency and produce the largest results. This does not signify that these various departments have not hitherto been recognized and the value of their work appreciated. It has not, however, been the custom hitherto to classify the work as in departments. During these three years this has been attempted, but the plan has not yet been carried out in full. The departments upon which emphasis is placed are Evangelistic, Educational, Literary, Medical and Industrial.

1. *Evangelistic Work.* This must always be considered as most important of all and fundamental to all. For the furtherance of this department every other department exists. The endeavor in evangelistic work is not only to reach individuals and bring them to a personal knowledge of Jesus Christ, but to organize those individuals thus brought out from their old society into a new Christian Society which shall be eminently Christian in all its parts and shall exercise a potent influence in the community where it exists.

It can readily be seen that in order to accomplish this, all the other departments of work mentioned must be sustained, the conduct of direct evangelistic work, the employment of native evangelists, the preaching of the Word, the publication of Christian literature and its distribution, the education of native workers, have all had a prominent place and each phase of effort has contributed to the results already reported. The missionaries have not relaxed effort in their endeavor to lead the native Christian institutions, including every phase of work, to become self-supporting, self-governing and self-propagating. Encouragement has been given to native missionary organizations which have been formed for the extension of Christianity among their own people.

We would say that the evangelistic work of the three years has been characterized by unusual additions to the churches, more united effort along evangelistic lines, the larger success of self-support of the native institutions, greater emphasis placed upon the native Christian worker and his training, and unusual activities in the line of church erection with funds in every instance from sources outside the regular appropriations of the Board.

2. *Educational Work.* According to statistics already given, there has been a marked advance in the work of education. Emphasis in India and Japan has been laid on the kindergarten. Village schools have been pressed as containing the point of contact with the unreached masses. The work of high schools and boarding schools in all our mission fields has been strengthened as places of unusual influence in shaping character and directing young men and women into their future work.

Three new colleges have been added to the fifteen reported three years ago. Two, the International College for Young Men at Smyrna, and the Foochow Girls' College at Foochow, China, are the result of the development of high schools. St. Paul's Institute at Tarsus, incorporated under a separate board of its own in New York, has been transferred to the Prudential Committee together with all the endowment funds and with the plant. The fourteen theological seminaries under the Board have pressed their work realizing the supreme importance of raising up an able and efficient native evangelizing force. The standards in the courses of instruction have been raised. It is the feeling that the permanency of the work of the Board in all these foreign countries depends in great measure upon the proper training of native Christian workers.

3. *Literary Work.* No particular change has been made in the publication work of the various missions in this period. It is in order, however, to state that there has been a continual advance with increasing opportunity for still larger growth were funds sufficient for the purpose. Bible revision is taking place in India, Bulgaria and China, made necessary by changes in the spoken vernacular.

4. *Medical Work.* Several new hospitals have been added to those reported under the Board three years ago. The new Woman's Hospital at Ahmednagar, India, recently opened, is one of the finest hospital buildings in India. A new hospital was opened at Van, Eastern Turkey, erected by funds contributed entirely from sources outside the Board. Other institutions of the kind have widened their scope by the addition of nurses and by the opening of nurses' training schools.

5. *Industrial Work.* There is probably no department of the Board which has come more rapidly to the front than the industrial work connected with the various educational institutions in Turkey, Bulgaria, India, Ceylon, Africa and Mexico. This work has lately developed through the necessity of caring for a large number of Armenian and Indian orphans. The missionaries have become impressed with the educative value of industrial instruction and practice. The industries taught are of inestimable value to the Christian society which is

developing in all the fields of the Board, and they afford opportunity for native students to earn in whole or in part the cost of their education. Missionary experience reveals the fact that students who have thus worked their way through school have stronger moral fibre than those who have been largely helped to their education. The tendency of the mission in which industrial work has been inaugurated is to give it more importance and to make it more and more an integral and important part of the whole educational system.

Summary. In conclusion the following five points may be considered as suming up the three years' work abroad:—

1. The work has been deepened and strengthened in every department, not by way of expansion but by internal development and growth.

2. Native resources both of money and men have been developed and put into active operation all over the mission fields.

3. The value of occasional deputations from the Prudential Committee to the mission fields has been fully demonstrated.

4. A larger and more widespread appreciation of the place of education in the work of permanent evangelization.

5. An increasing appreciation of the place of industrial work in connection with the general educational system of the American Board.

The following four points will perhaps best characterize the work at home in the same period:

1 A practical realization of the necessity of reaching the young people in the churches and Endeavor societies with missionary instruction.

2. The preparation of a better and more attractive mission literature for circulation among all classes.

3. The gathering of the work abroad into departments and the presentation of these various departments to the constituency of the Board at home.

4. The organizing of co-operating and district committees and the use of these organizations in bringing the work and claims of the foreign missionary fields directly to the churches.

TRIENNIAL STATEMENT OF THE CONGREGATIONAL EDUCATION SOCIETY.

REV. EDWARD S. TEAD, SECRETARY.

In December the Congregational Education Society will have completed its 89th year, thus making it the oldest of our Home Missionary Societies. In June, 1815, eight young laymen whose names unfortunately have not been preserved, met in a conference, which resulted in December in the formation of a society to aid young men having piety and talents to prepare for the gospel ministry.

Thus the American Board and the Education Society, owe their origin to young men.

For fifty-nine years its sole work was to solicit and distribute funds for student aid. In 1874, it broadened its scope by taking on the Society that had been organized to establish colleges and chools.

In 1893, a union of work was effected with the New West Education Commission which had planted schools and academies in Utah and New Mexico. The history of the Education Society has been one of constant development and enlargement.

Since its organization, it has aided 9019 men to the gospel ministry. And among them are the names of those who have been, and who are now, prominent in every department of our denominational life. The income from trust funds takes care of present applications for student aid, and the contributions of the churches are now used exclusively for the other work of the Society. Last year 181 men were aided by the distribution of $8,836.00. The Directors aim to aid men of promise, who will be true ministers of the Word, but inasmuch as it is impossible to have personal acquaintance with applicants, the Directors depend largely upon the examining committees in seminaries and colleges for recommendation and endorsement of applicants.

Minutes, p. 539.

These committees have been constantly enjoined to exercise extreme care in the recommendation of men.

With regard to the constantly recurring question as to the supply of ministers, the statements of thirty-one home missionary superintendents are interesting and impressive, and call for the serious consideration of this body. Early in the spring, a letter was sent to the various home missionary state superintendents by the secretary of the Education Society asking three questions.

First: What is the average salary paid by the smaller Congregational churches in your state?

Second: What proportion of the men employed are from other religious denominations?

Third: How many ministers would be placed today if they could be had?

As to the first question, salaries paid to smaller churches, replies are as follows:

Maine	$600 to $700.
New Hampshire	$600 and parsonage (single fields.)
Vermont	$500 and parsonage.
Connecticut	$500 to $700.
New York	$500 to $800 and parsonage.
Pennsylvania	$705.
Ohio	$750.
Indiana	$600.
Michigan	$600 and parsonage.
Wisconsin	$500 to $800.
Minnesota	$600 to $700.
South Dakota	$525 and parsonage to $625 without parsonage.
North Dakota	$700.
Iowa	$603.
Nebraska	$600 and parsonage.
Kansas	$600 and parsonage.
Missouri	$650.
Colorado	$615 and parsonage.
Wyoming	$728.
Washington	$600 to $700.
Montana	$700 to $1200.

California	$770. Superintendent says, "The influence of the seminary is against this grade of Christ work. One young man from an Eastern seminary says, 'They were urged not to take a church at not less than a thousand dollars salary, as it would be beneath their dignity.'"
Southern California	$632.
Georgia	$400.
Oklahoma	$650.

The average salary of these twenty-five states and territories of the smaller churches is a trifle over $661, and you notice that for the most part that they are in Middle and Western states. In eight of these states the parsonage must be added to the salary paid. The testimonies agree that it is extremely difficult to get men to accept these small salaries.

Second question: What proportion of men employed are from other denominations?

The replies were as follows:

Maine	10 per cent.
New Hampshire	Only two men from other denominations.
Vermont	"We have a good many."
Connecticut	Only four churches now supplied with men from other denominations.
New York	One-half of the applications for vacancies in smaller churches are from other denominations.
Pennsylvania	7 per cent.
Ohio	"20 to 25 per cent of all our pastors were educated and began work in other denominations."
Indiana	"The last seven men ordained had neither college or seminary education, and but two were of some sort of Congregational heritage."
Michigan	"75 per cent. of all our men were trained in other than Congregational schools and seminaries."

Minnesota	"46 per cent of the men in Home Missionary churches come from other denominations."
South Dakota	"Three out of 90 home Missionary pastors in our state come from other denominations.
North Dakota	25 to 40 per cent without regular seminary training.
Iowa	38 ministers in service are from other bodies.
Wyoming	"All Congregationalists."
Nebraska	"About 20 per cent. We supply the lack from Methodist, United Brethren, Presbyterian, Quakers and Evangelicals."
Kansas	30 per cent.
Colorado	Nearly all our ministers are Congregational.
Washington	10 per cent.
Montana	66 per cent.
Utah Southern Idaho New Mexico Arizona	25 per cent.
California	"One third of our churches have pastors who either had no seminary training or received what they have in other than Congregational institutions."
Georgia	50 per cent.
Alabama	"We are waiting almost impatiently for Atlanta Seminary to bring men forward for our churches."
Oklahoma	33 to 50 per cent.
So. California	50 per cent.
Missouri	"Only two men, outside of St. Louis, from other denominations."

These replies from twenty-three of our states, mostly Western, show that all the way up to 75 per cent of the pastors supplying smaller churches are from other religious bodies. The Congregational church is not raising a ministry from its own fold.

Third question: How many men could be placed to-day if they could be had?

The replies are:

Maine	9.
New Hampshire	6.
Vermont	6.
Connecticut	14 vacanies and only six in our list of associated ministers to take their places.
New York	"There are ten times as many men applying for churches as there are churches to fill."
Pennsylvania	"More availables than will fill vacancies if they would fit."
Ohio	"For the last two or three years increasingly difficult to find men for country fields."
Indiana	5 trained men needed.
Illinois	30
Michigan	"Greatest difficulty in securing pastors for churches which cannot pay over $600."
Wisconsin	"In desperate need of men of leadership and tact."
Minnesota	"17 men of the right sort."
South Dakota	8 men.
North Dakota	"6. Very difficult to get men for our vacant churches."
Iowa	"12 men if they were large enough and humble enough for little fields."
Nebraska	40 churches vacant.
Kansas	Few places calling for men.
Wyoming	15 home Missionary churches,— four vacant.
Utah New Mexico South Idaho Arizona	Great difficulty in securing men.

In summing up, it may be said that one hundred and twenty-

one men could be placed to-day in churches with salary of $660.

These figures, relating to our smaller Home Missionary churches are impressive. They reveal a condition of things not pleasant to contemplate, and the query arises whether the time has not arrived to begin an organized movement to correct the evil.

We have the "Student Volunteer Movement for Foreign Missions." There should be a corresponding awakening of enthusiasm to teach and preach the Gospel in the pulpits of our home land. The time has now come for the Christian home and the Christian college to unite in offering their best young men for the pulpits of our country, east and west, north and south. If our churches are not filled by fit men; by those acquainted with our polity and in sympathy with our glorious heritage, how long may we expect to maintain our place among other religious bodies, and how long before our great missionary societies will suffer and lose in momentum and reach?

We face a serious question.

The Society is able to report a bequest of a small sum of money for the benefit of any young man seeking a Christian education. As yet the income is small, but it is hoped that this will be the nucleus of a large fund for general student aid.

The denomination has steadfastly adhered to the work of planting Christian colleges and higher secondary schools.

In its notable history, it has founded and helped to support some of the leading institutions of learning in our country. In the West particularly, the Education Society has helped to establish twenty-five such seminaries and colleges, which are now strong and self-supporting. Five colleges are on its list to-day.

The growth of State universities has not taken away the need nor the mission of the Christian college.

Our president of a State university some time ago, suggested that the Society come to his state and plant one of our colleges near his university.

The other denominations are saying that while State universities are doing a great work, they are not graduating the men who will supply their vacant pulpits. We can say the same. Ethical

and spiritual standards are cultivated and maintained in the spiritual atmosphere of our religious institutions, and from a wide experience in the East, it is safe to predict that the West will, in the future, find that the men who lead the way in solving social and religious problems, which are bound to rise in the West, will have come from colleges which have freely and persistently maintained high religious standards.

Massachusetts mourns to-day the loss of her great statesman, a man who carried through his life, the high ideals which he had received at the Christian college where he studied.

The Education Society should at once come to the aid of the State universities by placing at each centre, a wise, able, tactful religious teacher, who shall be a true pastor to the hundreds of young people, belonging to our own fold. I have heard that at one State university, there are 600 young men and women from Congregational churches. It would be a wise plan to erect Congregational houses, like the Phillips Brooks house at Harvard, to serve as religious homes for our young people at the State universities.

The Education Society believes in the Christian academies and has now eighteen on its list. These secondary schools are not intended to take the place of the public high schools, but to stand in the rural districts, where they may serve thousands of youth, who were unable to complete their education in the earlier years, or who desire the advantage of a thorough Christian school.

More of these schools than we can assist are now asking aid. Many of them are presided over by Congregational clergymen, and as a consequence, the religious influence is strong, and reports are repeatedly received of revivals of religion resulting in the conversion of scores of young men and women, fitting themselves for large usefulness in life. Is it not significant that Jonathan Edwards, Edward Griffin, William Stearns, Julius H. Seelye, William J. Tucker, George Harris, Henry Hopkins, W. H. P. Faunce, Chancellor Day and scores of others, gave up the pastorate in order to spend their energies in the cause of Christian education.

Utah and New Mexico are inviting fields for the Christian

educator. In his annual report to the directors, Rev. S. H. Goodwin, of Utah, says: "Conditions have been disclosed and facts have been made public (not all of which were known even to residents of the State,) which have startled the American people. The declarations of President Smith, of the Mormon church, and of Apostle Lyman, who will be the next president of the church, furnish abundant food for serious reflection. The more recent, active and avowed participation of Senator Smoot, in state politics, from the primaries of the most remote precincts to the state convention, where he succeeded in spite of strong opposition, in nominating his personal candidate for governor, has lifted into prominence, questions of church interference and of church dominance. If an apostle of the Mormon church is to use his great influence as an ecclesiastic, to gain political end, and secure the nomination of candidates favorable to his interests, what may not be brought to pass by the powerful hierarchy of the Mormon church in the same direction. The revelations and disclosures of the past year have given added emphasis to the need, not only of maintaining our work in this State, but also of enlarging and reinforcing it. The forces which make for good citizenship and for righteousness are not so numerous or so powerful that any of them can be dispensed with; especially is this true of our school work, for we are accomplishing results that can be secured in no other way. Our schools stand for a law-abiding, a Christian citizenship, and this is of the greatest importance, in view of the fact that we have daily papers which openly advise their readers to disobey laws, which happen to be obnoxious to a considerable number of people." The Education Society recognizes the serious situation to-day in that field. The menace of a religious Hierarchy, finely organized, manipulating politics for its own end, hostile to our evangelical faith, unsympathetic towards the best social and civil ideals; the menace in New Mexico of a people speaking a foreign tongue, unacquainted with the traditions and principles of our Republic; ignorant, yet anxious to learn, superstitious, yet ready to listen to the truth, idle and inefficient because their hands have never been taught to work, should arouse the interest of every patriot and kindle the missionary

fervor of every member of the Church of Christ. If left to themselves, the youth of these sections are with us. Hundreds could be readily gathered into higher schools, if our churches would open these doors of opportunity. The Education Society stands ready to act as your agent in an advance movement in the south-west.

The incoming of peoples from other lands, is rapidly creating the conditions for a second great Pentecost. They are coming from Germany, Norway, Sweden, from Poland and Russia, from Greece and Turkey, Italy and Spain, Cuba and Porto Rico. Shall we give them the men, who by reason of training in Christian colleges have the gift of tongues, so that each one shall hear the Gospel in the language in which he was born. Shall we give them Christian schools, where they shall drink in the vital and abiding principles of our faith and national life, and breathe the spirit of Christian democracy? The Education Society believes in the great mission of the new German-American College at Redfield, S. Dak., and the French-American College at Springfield, Mass., institutions designed to meet the special needs of the Anglo-Saxon from northern Europe, and the Latin from southern Europe.

In closing, a word should be said as to the relation of the Education Society to the other Home Societies. In these days of suggestion as to the closer union of our various missionary organizations, it is pleasant to state that the Education Society recognizes the home work as one, and has worked in close harmony with the other home societies. Home missionary superintendents on the field act as advisors of the Society, in selecting teachers and strategic points to be occupied. Some of the principals of our schools and academies are home missionary pastors. The Church Building Society owns some of the buildings in which are schools are held. The Sunday School and Publishing Society generously provides Bibles, lesson helps, and literature for our mission schools, and conferences with the American Missionary Association have prevented duplication of effort in the southern field and secured economy in administration. A practical union of the home work exists, which, if it were more fully known, would receive the hearty endorsement of the Church.

Minute.

Appreciating fully the value of our State universities, rejoicing in their rapid growth, grateful for the contributions they are making to the cause of education, we yet feel that so far from taking the place of the Christian college or rendering its work unnecessary, they have rather emphasized its importance, and brought into clearer light the relation which it bears to the higher education of the country. We therefore desire to express to Dr. D. K. Pearsons of Chicago, the gratitude of the Congregational Education Society and of the churches represented at this gathering, for his wise, generous and continuous gifts to the smaller colleges of our land, some of which but for his help, might not have been able to continue the struggle for existence.

These gifts now aggregating more than four and one half millions of dollars, have been scattered over the country from the Atlantic to the Pacific, and from Fargo in North Dakota to Berea and Rollins in the south.

Altogether not less than nineteen institutions of Congregational origin and under Congregational management have been aided by this munificent giver and lover of learning.

We deem it fitting to put on record our appreciation of the value of these gifts to the cause of education in general, and our especial gratitude for the timely help and stimulus which they have brought to our own institutions.

We trust that providence will spare his life and health many years and that his future gifts may be as wisely bestowed and as productive of rich blessings as those which during the last fifteen years he has so delighted in making.

TRIENNIAL STATEMENT

OF THE

CONGREGATIONAL CHURCH-BUILDING SOCIETY.

REV. CHARLES H. RICHARDS, SECRETARY.

Since the last triennial report of the Congregational Church-Building Society, which was presented to the National Council

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Minutes, p. 541.

in 1901, two notable events have occurred in its history.

First, the retirement from active service of its illustrious and honored Corresponding Secretary, Dr. L. H. Cobb. For more than a score of years he had watched over its expanding life, much of which was due to his wise and inspiring leadership. He saw it grow under his guidance from an income of $50,000 to over $250,000 ; from 904 contributing churches to more than 3,000 ; from 1,160 churches built by its aid to 3,582 ; and from two parsonages built by its aid to 908. Compelled to seek release from the burden of work by illness, he still shares in our councils as our honored Secretary Emeritus, and his facile pen still aids in our work. We lament the retirement of a leader so strong and sagacious, but in the high endeavor to advance the Kingdom of God, when one standard-bearer falls, another catches up the banner and the army rallies to the colors and presses on to new victories.

The second noteworthy event is the celebration of the Jubilee Year of the life of our Society. This was not done in any formal and spectacular way, but in press and pulpit commemoration was made of the loving and generous service which this Society has rendered during the half century just closed. The blessing of God has been manifestly upon it in the growing confidence and co-operation of the churches in its work, and the fruitage of that work from 1853 to 1903 has been great.

Well may we rejoice in the added power for evangelizing our country and the world which has been created by the 3,582 churches, which stand as beacons in the fifty states and territories through the aid of this Society, shedding gospel light afar; and in the 908 parsonages, with which in twenty-one years we have provided homes for more than one-seventh of the pastors in our churches. These 4,490 buildings for church purposes, which is our record to October 1, 1904, have been a tremendous factor in the rapidly-increasing growth and usefulness of our denomination during the last half century.

The steady expansion of the church-building work during the last fifty years shows what an increasing interest the churches have in this fellowship of mutual service.

In the first three decades of our history, three years are

marked by extraordinary gifts for this cause.

In 1852 the Albany Fund gathered in $62,041, with which 234 churches were aided in building.

In 1856 the Forefathers' Fund secured nearly $12,000 to aid twenty other churches.

In 1865–66 the Boston Council stimulated 1,495 churches to pour into the treasury the unprecedented sum of $123,216.

But these were only the occasional outbursts of generous effort. Not until the year 1882 did the number of giving churches reach 1,000, except in the one year mentioned above. From 1882 to 1890 the giving churches rose steadily from 1,000 to 2,000. From 1890 to 1899 they rose steadily from 2,000 to 3,000 and since then have never fallen below that mark.

So, also, in the first decade the contributions rarely rose to $10,000 within a year. In the next two decades they rarely rose above $50,000 or $60,000. But in 1882 the income leaped to $100,000, and has steadily gained until in the last five years it has not fallen below 200,000, and has risen to $251,000.

If we review the last thirty years by five-year periods we find a steady gain, as shown below:

Five-Year Periods.	Receipts.	Gain.
1873–78	$178,870.01	
1878–83	338,117.68	$159,247.67
1883–88	527,555.13	189,437.45
1888–93	788,674.50	261,119.37
1893–98	908,674.49	119,999.99
1898–03	1,185,521.87	276,847.38

These facts clearly show that a steadily-increasing number of our churches appreciate the privilege of helping their sister churches in need, and understand the value of this work in advancing the Kingdom of God.

At each of the last two meetings of the National Council the Secretary has been able to say that his report covered "the best triennium in the history of the Congregational Church-Building Society." That statement may also be made to-day. The triennium just closing is the best in our history. The receipts of

1901–1903 show a gain of $81,110 over the income of the previous years. We have helped to build in those years 317 churches and 143 parsonages, and the banner year for building was the last one, in which we averaged two-and-a-half churches and one parsonage each week.

And yet we cannot keep up with the work. For nearly a year the Board of Trustees has found at its monthly meetings, with hardly an exception, two or three times as many applications as they could possibly respond to with the funds in the treasury. We are embarrassed with the volume of work pressed upon us and by our inability to meet the appeals of needy and struggling churches, calling for our help. We have no debt, because it is the rule of this Society not to pledge more than the funds in hand permit. We would like to shift this embarrassment onto the non-giving churches and let them blush for having no share in this work, when the very life of the appealing churches often depends on receiving the aid they ask for.

We would emphasize again the fact that much the greater number of our appropriations for help in church building are for grants to the smaller churches. Of fifty-eight applications on our docket last month for aid in building houses, thirty-six were for grants. Many dockets have a still larger proportion of grants. All our contributions from churches and individuals, unless otherwise designated, go into the Grant Fund to aid these younger and needier churches. We need twice as much in the Grant Fund (which means twice as large contributions from churches and individuals) to meet the urgent need of the appealing churches.

Our Church Loan Fund, derived from legacies and certain large individual gifts, has enabled us to do a great work in cities, where building is far more expensive than in rural communities. Our cities are the storm centers and danger points of our modern civilization. No more important missionary field exists than in our cities. We rejoice that we have been able to accomplish so much in them.

We have helped to erect houses of worship in every city in the country which has more than one hundred thousand inhab-

itants, with three exceptions. In the three cities of more than a million people each, we have aided in building seventy-four churches, namely: in Greater New York twenty-six, in Chicago forty-three, in Philadelphia five. In the cities whose population is less than a million each we have also done a large work. We have helped to complete in Minneapolis seventeen churches, in Denver twelve, in Los Angeles ten, in St. Paul nine, in Cleveland, Indianapolis and Omaha eight each, in St. Louis and Kansas City six each, in Washington, D. C., and Milwaukee five each, in San Francisco four, in Buffalo, Cincinnati, Pittsburg, Jersey City, Detroit and Worcester three each; in Columbus, Providence, St. Joseph and Syracuse two each; and in Boston, New Orleans, Newark, Memphis, Paterson, Rochester, Scranton, Toledo and Allegheny one each.

In cities of less than one hundred thousand we have also helped to build many churches, so that we have aided in providing more than three hundred houses of worship in these urban centers. The money loaned to promote Christian work in these important points is not only of the utmost value to the religious life of the community, but it comes back again to our treasury by installments, to be used again in building other churches. City work thus multiplies itself again and again.

The work shows no signs of diminishing. On the contrary, the needs are steadily increasing and the appeals for help are more numerous than ever. In order that we may have accurate data on which to base our expectation of what the wide field of our country will ask of us in the coming months, the Secretary has recently addressed a letter to all the Home Missionary Superintendents and Secretaries, asking for an exact statement of conditions in their fields. Their replies show a state of things that demands a redoubled consecration and generosity on the part of our churches if our church-building work is to match the tremendous need. The summarized replies are as follows:

Unhoused churches	465
Planning to build within a year	180
Churches with no parsonage	1,929
Planning to build a parsonage soon	116
New churches organized last year	154

Churches that could wisely be organized now if proper aid could be given.....	362
Churches that could wisely be disbanded and their property sold.....	78

These answers are well within the mark. They are not overstatements. They are much below the figures in the fifth year statistics of the year book of 1900. That reported 816 fewer houses of worship than churches, and 3,313 fewer parsonages than church organizations. The discrepancy is due partly to the fact that the Home Missionary Secretaries and Superintendents in many cases have reported only those churches that come especially under their care; partly because when two or more churches are "yoked," one church building or one parsonage suffices for the field; and partly because some churches failed to get a complete report into the year book. Perhaps the exact facts for the entire country lie somewhere between the two statements. But it is a startling disclosure that in our normal growth as a denomination we have between 465 and 816 churches without a house of worship and between 1,929 and 3,313 churches which provide no home for the minister.

There must be no thought of pausing in our work then. More money, more effort and more participation in this glorious fellowship of service are imperatively needed.

TRIENNIAL STATEMENT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

REV. WASHINGTON CHOATE, SECRETARY.

In the period summarized in this statement — 1901–1904 — there have been organized by the Congregational Home Missionary Society, including the work in the Auxiliary States, two hundred and forty-eight churches; one hundred and forty-nine have been brought to self-support.

Within this period twenty-four thousand four hundred and ninety-five have been added to the membership of home missionary churches; fifteen thousand one hundred and fourteen of these on confession of faith.

Minutes, pp. 547, 549.

Of first importance among the events of the past three years in the operation of this Society, stands the initiation of the work of providing information and affording instruction to the great body of Young People in our churches, Christian Endeavor Societies and Sunday schools, in home missionary activities and opportunities and needs. This means the creation of a new generation of supporters of the great work that lies before us. New literature, especially adapted to this end, has been prepared and published; conventions of young people have been held with most gratifying results; the response to the call of our country to young men and women has revealed a deep spirit of christian patriotism that needs but to be inspired and guided to become a large factor in the activities of our churches for our country's welfare.

The field of home missionary service which within the preceding triennium had expanded to embrace Alaska in the Northwest, and the Island of Cuba in the South, has again broadened to take in the islands of the mid-Pacific, whither for nearly a century the American Board sent its missionaries who wrought with so marked and beneficent results.

The Hawaiian Islands have become a home missionary field. To conserve the fruits of the planting and training of eighty years of heroic service by a noble band of God's servants, it has become needful that our churches continue their interest and their helpful aid in those Islands so patiently seeded and tilled since 1820.

The Hawaiian Evangelical Association which supervises all the missionary work of the Islands has sent to this Society so pressing and urgent an appeal that the Executive Committee has been constrained to respond with such present aid as financial conditions permit, but far below that the needs should command.

The growth that is taking place in the Islands parallels that of our own Western States, and we are called upon to enter those strategic centers where population is gathering, man them with a vigorous ministry and hold them to the denomination which has been pre-eminent in the evangelizing work of four

score years in that field where so large an amount of Congregational funds have already been put.

The startling increase in the foreign immigration of the past two years, of which there is no indication of interruption, calls for a great advance in the work of our Foreign Departments.

Twenty years of effort show large responsiveness on the part of the new comers and superb results to our labors.

The number of Scandinavian and German churches each exceeds one hundred and fifty, the majority of them being self-supporting, and all being generous givers to the missionary activities of our denomination. In the Slavic Department the progress toward organized churches and self-support is slower; but the percentage of increase in membership is much larger than in the denomination, as a whole. With the Society's equipment to meet the great increase in the populations that are coming to this country, but one thing is needed for a large development — and that is the means to send the missionary to the newly forming communities that are settling in the Southwest as well as the North. Self-government in church life appeals to them, and no influence proves more effective in developing citizenship in a democratic nation.

In 1902, by unanimous action of the Society, a constitutional change was adopted, placing the governing membership of the Society in the hands of the churches organized in State Associations and Conferences. With the then existing life Memberships — a constantly decreasing factor — the voting power is in the hands of those who are annually chosen by the representatives of the churches. The basis of this representation is — three for every State Association, and one additional member for every five thousand members — forming a total voting body of about three hundred and fifty at the present time; this in addition, as has been said, to those who were life members when the change in the constitution was adopted.

TRIENNIAL STATEMENT OF THE AMERICAN MISSIONARY ASSOCIATION.

REV. J. W. COOPER, SECRETARY.

The radical teachings of Jesus concerning human brotherhood and His exaltation of service as the essential thing in all true religion furnish the motive and method for the work of the American Missionary Association. "Go ye and do likewise" is the command of Christ attached to the parable of the good Samaritan. The good Samaritan was a neighbor to the unfortunate and showed his sympathy by his acts of love. In the providence of God this Association has been called to represent the churches in this same relation toward the needy and dependent races of our land. It seeks to be the follower of Him of whom it was said, "He receiveth sinners, and eateth with them"; of Him who fraternized with degenerate and outcast publicans, and chose one of their number to be an apostle; of Him who had words of commendation even for the turbulent and mongrel and hated race of the Samaritans and who found in a Samaritan the highest exemplification of true neighborliness.

In its work during the past three years the Association has continued its missions among seven different races,—the Eskimos of Alaska, the Indians of the Northwest, the Chinese and Japanese of the Pacific coast, the Porto Ricans, the Negroes, and the white people of the mountains and lowlands of the South.

The work of the Association is at once missionary and educational. Its methods in our own land are not unlike those of the American Board of Commissioners for Foreign Missions in other lands. The backward and dependent peoples who are the special subjects of our attention demand the same variety of effort for their uplifting which is put forth in foreign lands. The evangelist, the pastor and the teacher unite in enforcing

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Minutes, p. 550.

the same gospel through mission hall, church and school. It would be interesting to trace at length this intimate relation of our work with that of foreign missions. The American Missionary Association was itself originally a foreign missionary society and secured considerable funds for foreign missionary work the income from which it now pays regularly to the American Board; while the Board several years ago committed to the Association its long established missions among the North American Indians which have been faithfully administered and developed by us until the present time. The outlook of our work, also, toward foreign lands is significant, especially in the intimate and hopeful relations which have already been established between our Chinese and Japanese missions on the Pacific Coast and the great Asiatic nations beyond the sea, and in the inviolable racial bond which connects the Negroes of our southern states with the teeming millions of unevangelized Africa. A fund of $5,000 is held by the Association, the income from which is to be applied to the education of Negroes for missionary service in the land of their fathers.

The efforts of the American Missionary Association are at the present time confined to the various races of men in our own country and the appeal of Christian patriotism reinforces the apostolic injunction that those who are strong should bear the infirmities of the weak and not please themselves, but in seeking the welfare of our own beloved land and in preaching and teaching an enlightened Christianity to the poor and ignorant within our own borders we find ourselves face to face with the great race problems of the world, and those whom we may bless shall in turn become a blessing to unnumbered millions beyond the seas.

FINANCIAL.

The financial statement of the Association for the last three years shows receipts from all sources of $1,379,541.51, of which $1,030,899.77 covers receipts for current work from donations, legacies, etc., while $348,641.74 was income from special funds and additions to such funds. The increase in gross receipts over the previous three years was $94,888.95. The increase in

receipts for current work was $46,393.12. Of the $1,030,899.77 for current work $511,872.91 was from donations, $311,921.29 from legacies, $47,670.14 from income, and $159,435.43 from tuition.

For the five consecutive years prior to 1902-3 the Association went to its annual meeting without a debt. During the last two years a deficit has been reported, aggregating September 30, 1904, $67,917.16. The past year has been especially disappointing, the debt balance on the year being $48,503.16. This is due to three causes,— a small increase in the expenditures for our work, a sudden and unexpected falling off in donations, and a decrease in legacies. The first two of these causes we hope to overcome; first, by a sorry retrenchment in fields now inadequately supported, and, second, by increased efforts in bringing our work, its splendid results in the past and great opportunities for the future, to the attention of our constituency. The third reason for debt, viz., fluctuation in legacies, is one which has long engaged the attention of our Executive Committee.

Receipts from legacies fluctuate greatly from year to year. This is natural and inevitable. Without these bequests from God's saints, who passing from earth leave behind them the memorial of alms for God's poor, it would be impossible for the Association to carry forward its work at anything like its present proportions. We are profoundly grateful for these sacred gifts; and we desire so to use them as to make them most effective in the service to which they have been devoted. In order to do this we have opened what we call a "reserved legacy account." It is not a fund but an account. We take three years, instead of one, to use a legacy. Each legacy is entered upon our accounts in three separate items. One-third of the legacy is at once closed into the current receipts of the year. The other two-thirds are "reserved," to be used, in two equal parts, during the two succeeding years. By this simple arrangement we are able to extend the period during which each individual bequest is expended over three years instead of one, and to adjust the inequalities in legacy receipts from year to year by using the surplus of one year to cover the deficiency of other years. This plan has already been in operation long

enough to complete the full circle of three years, and if it can be maintained, the Association will enjoy the full benefit of its working from this time forward.

CHURCHES AND MISSIONS.

The gospel is preached to the poor, through the agency of the American Missionary Association, in all parts of its extended and varied field. This is not always understood as clearly as it ought to be. Our aim everywhere is to evangelize and christianize. We are a missionary society. In order to an intelligent apprehension of Christian truth and the development of Christian character we have planted many Christian schools, especially in the South, where intelligence is diffused and leaders are trained for service among their own people. But we have more than twice as many churches as we have schools, and our preachers are telling the gospel story in several languages from Alaska to Porto Rico.

Our missions among the Eskimos, the Indians, the Chinese and Japanese, and the Porto Ricans are largely evangelistic in method. In Alaska a poor heathen village has been transformed into a relatively prosperous Christian community. It has been noted by at least one observer that the Eskimos of Cape Prince of Wales can readily be distinguished from those of other tribes by their comparative cleanliness, self-respect and moral qualities. The past year has witnessed the organization of the first Congregational Chinese church in this country, with about one hundred members, and they now have their own church services at the mission house in San Francisco. There has been a surprising growth in the Japanese mission in San Francisco, and an effort is being inaugurated for the building of a Japanese mission house at Los Angeles. We have twenty-two organized churches in our Indian mission field, and more than fifty outstations, with over fifteen hundred church members. In Porto Rico, by agreement between the four co-operating denominations, we now occupy the eastern part of the Island, our main points at present being, Fajardo and Humacao, from which centers evangelistic tours are made and several mission stations are already established. Two new, ordained and Spanish-speak-

ing American missionaries are expected soon to enter this field, and it is hoped that another central church may soon be established in south-eastern Porto Rico. Our Presbyterian, Methodist and Baptist brethren are putting a much larger force into this field than the Congregationalists are, and the interdenominational arrangement of comity now established will necessitate a very considerable increase of our missions there if we are to hold and evangelize the portion of the Island assigned to us.

In the South we have about fifty churches among the mountain whites and a hundred and seventy-five among the colored people. Our colored Congregational churches are, as a whole, giving evidence of new life. The National Convention of Colored Congregationalists held at Atlanta, Ga., a year ago, promises to make a new epoch in the development of our church work among the colored people. The meetings of the various State Associations have been full of interest; our leading pastors have been active in encouraging their brethren; evangelistic work is regularly carried on in most of the churches. In all this work our general missionary has been everywhere helpful. Our churches for the most part are small and dependent, but they hold bravely on, contending for an intelligent faith and a pure life. Not a few have voluntarily assumed a larger share of their own support, thus relieving our over-burdened treasury. Some of them have struggled manfully to pay old debts and to repair their buildings. The churches in Washington, D. C., have been especially courageous and self-sacrificing in debt raising. A commendable effort in behalf of self-support and church extension has been undertaken in Louisiana. An unusual number of new churches have been erected or are in the process of erection, usually with the aid of the Church Building Society. A new denominational paper, the *Congregational Index*, has been established, with headquarters at Nashville, edited and supported by the colored people.

Church work in the mountains is difficult and sometimes discouraging. Faithful work has been done by earnest pastors who have endured hardness for Christ's sake, and fruit has been gathered. But the field has been undermanned, and several of our pastors have broken down in health. We need more men

for this rugged work — brave, able, tireless men, strong to work in the rough mining town or to ride the hard mountain circuit. There is plenty of work for such men, and the harvest is waiting. Congregationalism has a distinct mission among these highlanders of the South. Our churches, though often poor and small, are meeting a growing demand in all that religion for intelligent, ethical and unsectarian Christianity. They stand for the New Testament idea of religion; their appeal is for Christian character and good works, and they are so broadly evangelical in a region where bigoted sectarianism is rampant that they have an influence for good far beyond their own organization, and in many places are a new and hopeful rallying center for Christian unity.

EDUCATIONAL WORK.

We believe the Christian school to be one of the most efficient agencies for the evangelization of any race. Education is necessary to character. We have sought, wherever we have had a mission among any people, to furnish the means for their mental and moral growth by the establishment of such schools as are best adapted to their condition and needs. The result has been intellectual and spiritual enlightenment. We are now carrying on about one hundred schools in the different portions of our fields, in which are gathered about eighteen thousand students.

The recent activity of the United States government in establishing schools among the North American Indians has interfered somewhat with the development of our educational work on that field. We have however maintained our boarding-schools at Santee, Oahe, and Fort Berthold up to the present time, and although in the future it may possibly be deemed wise to concentrate this work at some one point — like Santee — we believe that the demand for a distinctively Christian education for these Indian tribes will not cease, but that both in boarding and day schools we shall find abundant opportunity for missionary effort among the aboriginal races of our land.

Porto Rico furnishes our Congregational churches an educational opportunity which we have by no means lived up to. The

school at Santurce, a suburb of the principal city of San Juan, occupies a unique place on the Island, and might easily achieve a position of great prominence and influence if we had the money to complete our buildings and equip the school. The system of government schools in Porto Rico is being rapidly extended, especially in the lower grades, but provision is not yet made for more than one-fifth of the children of school age, and our churches and missions in eastern Porto Rico should continue to maintain parochial schools for a long time to come.

The first mission of the Association in the South after the Civil War was among the freedmen, and its chief agency was the primary or common school. Since that time great changes have occurred. There is now a New South. More than half of the Negroes can read and write; a "talented tenth" are well advanced in intelligence and character, and have become industrious and useful citizens with homes of their own. A public school system, poor and inadequate though it be, has been established in every state. We have, therefore, now few common schools, although three-fifths of our pupils are still in the primary and intermediate grades. The common school, especially in connection with our churches in country places, still has its claim upon us. But by far the most important work done by us in the South is of a more advanced sort. We need now to train teachers and leaders. We have, therefore, thirty-five normal and graded schools among the colored people, with from one to seven hundred pupils each, averaging more than two hundred and fifty. These are in both city and country. Ten of them are boarding schools. Nearly all have industrial work. All are character builders. The influence of these thirty-five schools upon the moral development of the race and the civilization of the country cannot be measured. They extend in an orderly system from Virginia to Arkansas, and everywhere are centers of light and hope to the people. Some of them already have a historic interest, all of them are worthy of the confidence and support of our Congregational churches. They have a preferred claim upon the gifts of our people over other schools of a similar sort.

The most valuable asset in our educational plant is our Chartered Institutions. There are six of these among the southern Negroes and they have attained a dignity and importance worthy of special mention; Fisk University, Nashville, Tenn; Talladega College, Talladega, Alabama; Tougaloo University, Tougaloo, Miss; Straight University, New Orleans, La; Tillotson College, Austin, Texas; Avery Institute, Charleston, S. C. It has been the aim of the Association to plant one such higher institution in each Southern state when the demand was clear and the opportunity open. The number of students in the college departments is still small, only 177 altogether. But these so-called colleges and universities are broad in their range and in their various departments number nearly three thousand students. One hundred and thirty-eight of these are in our theological departments, 330 in the college preparatory, 1,812 in the normal and the rest in the lower grades.

Industrial or manual training in some form is a part of the curriculum in nearly all of our schools, large and small, and would be greatly developed if we had the means. We have several large and well-tilled farms with agricultural instruction, carpenter shops and iron-working shops, domestic science buildings and printing establishments. These all have their effect upon character. Mental, manual and moral training are carried on together. The Bible is systematically taught, religious organizations are maintained, personal effort is put forth, and our schools are evangelizing and christianizing agencies for the conversion of the young and for the formation of manly and womanly Christian character.

While our educational work has gone steadily forward during the past three years among the colored people of the South, a most signal advance has been made during that time among the needy people of the same section. Our monntain schools have been maintained with vigor. Some of them have grown in numbers and influence and efficiency, and a few new schools have been established. The most significant development has been witnessed in the re-organization of the J. S. Green College of Demorest, Ga., as Piedmont College, and in the extension of its influence among the poor whites of the lowlands. The Asso-

ciation has also made a generous grant toward the support of the Atlanta Theological Seminary, which bears the distinction of being the only theological school of any denomination for white students in four adjoining Gulf states. The Association appreciates the opportunity for rendering this increased service to our white brethren of the South and would gladly extend its efforts in this direction.

TRIENNIAL REPORT OF THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

REV. GEORGE M. BOYNTON, SECRETARY.

The Congregational Sunday-school and Publishing Society has to tell of a successful and increasing work during the three years since the last National Council. From fifty to sixty consecrated and tireless men have been busy in its wide field, doing the pioneer work of the denomination. For the Sunday-school missionary is certainly the pioneer. He seeks out the places where there is not even a faint desire for the gospel, and gives it freely; or where there is only smoldering flax but no flame, he fans it into life. He goes to the solitary home, or to the hamlet where but a few houses are near together, and encourages some lonely mother who desires religious teaching and training for her little flock, but does not know how to secure it. Sometimes through the Home Department he can put the solitary into families, or leave a few to study God's Word and to gather week by week around its open pages. If possible, he puts them into communication with some church or pastor within reach, and secures a visit or a sermon once a month. When this is done, he hopes for some permanence in his work, and that there may grow around it a Christian church. He plants the seed and persuades some Apollos to water it; we send the fertilizing helps, and God gives the increase.

That this is the history of a large part of our churches the annual reports will show. Thus out of the 389 new churches which appear in our Year-book from January, 1901 to 1904, 158 grew out of the Sunday-schools organized by our missionaries,

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Minutes, p 541.

while 138 others were aided from the beginning in their Sunday-school life. During this same period nearly 1,500 Sunday-schools were organized, most of them in new communities, to meet temporary or permanent needs, and to await the possibility of development into churches.

The income of the Society from contributions has advanced quite steadily for the last twenty years. In 1883 it was less than $12,000, and in 1903 it was over $59,000. This is the largest amount we have ever received from the churches and Sunday-schools of our land direct. From other sources that income for the last three years has increased to $202,767, which is just about the amount suggested for us at the National Council as a sum which we needed for two years instead of three.

We are grateful for this steady growth. It is hardly true of any other organization, and we accept it as a token of confidence and satisfaction of the churches with the administration and results of our work, which have certainly been economical and successful. A single year of special depression carefully or carelessly selected may show a temporary falling off; but taken by periods of three years, which is much fairer, the steady advance has been marked. We only ask a continuance of this annual increase, on a more rapid scale, to the full $100,000 a year.

Children's Day is increasing in its value to the churches and to us. It was originally intended that this should call for a special offering which should not be the only or the main offering to our Sunday-school work. It has, however, come to be accepted by a great many churches as the one time for contributing to us, although we wish very much that the original conception were maintained. This giving has increased from $3,400 in 1885 to over $25,000 during the last completed year—a great help to us, and quite a proportion of our total receipts. Nearly half of our Sunday-schools contribute to us at that time, but only about one-fifth of the churches do the same at any time. What we most need is a share in the giving of the churches, and not to be confined to the giving of the Sunday-schools.

We have during the past few years, received several conditional gifts. We have tried to do this in a way which would be

absolutely within the limits of the law, and which would perfectly protect those who have entrusted their money to us. We receive such money as an absolute gift to the Society, and execute an agreement by which that money is to be invested by us, the amount to be paid semi-annually to each donor during the life named is pledged, and each gift is held as a security to insure its payment. If there should be loss in any case it will not invalidate any other money which is entrusted to us. This plan has found favor with several Christian people who have decided to have their money used in missionary work, but who wish to have an income secured to them during their lives. We shall be glad to consider any such gifts from those who have money thus to invest, and will investigate and agree upon the payments to be made in each case.

By all the experience of the past years we have found that the missionary work must be in the hands of those who are specially interested in the Sunday-school. It is a sad fact that but a limited number of our pastors show practically much interest in this department of the work. The demands of the pulpit and social work appear to be the pressing things, while the educating and training work of the Sunday-school seems to be held of less consequence. This is true all the way from the training at the theological seminary up to the pastorate.

We have made some combinations in two or three cases where the field was limited, with the Home Missionary Society and the American Missionary Association in the selection of superintendents; but it has been necessary for us in every case to insist that the person selected should have had unusual experience in Sunday-school work, so as to be sure that he would keep that in mind as an equally important part of his administration. For the future we feel that it would be destructive to our work if it were placed in the hands of those selected for another purpose, which, while germane to it, is often unwisely thought to be of more importance. We all know that the training of the child is the hope of the church; and we all know that the membership of the church is filled from the ranks of the young; and yet the standard of pastoral success is too often the gratification of the older members of the congregation, rather

than the formation of the characters of the young — for which we specially stand.

The largest contributor to the Society is its own Business Department, which is conducted, as you all know, as an entirely distinct matter with a distinct treasury. It should be noted, however, that the largest appropriation made to us is only about ten per cent of what we have received and expended during the year. While it is a great help to receive enough to pay our administrative expenses from the Business Department, it by no means furnishes an excuse to the churches for not contributing to our missionary work. There is both an advantage and a disadvantage in this relation to the Business Department. Occasionally the excuse is made that we are largely supported from the business, which, from the above statement, is shown to be very far from true. Once in a while we get a letter from some superintendent saying that he objects to some article which has appeared in *The Congregationalist*, or in some lesson help or in some book published by the Society, and that, therefore, he or his pastor objects to helping our missionary work. We have to bear the brunt of such illogical conclusions sometimes, but know no way to meet them except to continue in our work. Why should the poor children of the West go without the knowledge of Christ because somebody does not exactly agree with somebody else?

While in these days much discussion has been had with regard to methods, to the grading of lessons, to the Sunday-school helps (in all of which we are deeply interested), the most important thing for us has been to secure any study of the Bible, with whatever help was available, rather than to spend too much time on theories of religious education. Those are being considered by other bodies, from which we hope valuable results.

The claims of the Business Department of the Society upon our churches are different from those of the Missionary Department, but equally valid. It asks, not for gifts, but for such patronage as every church and Sunday-school in the land may give it entirely without cost, and often to the decided pecuniary advantage of the purchaser. Its publishing and bookselling

business, carried on under the name of The Pilgrim Press, constitutes a very essential part of our denominational machinery. This department is in charge of the same board of directors as the Missionary Department, though its funds are entirely separate. It is helped by the Missionary Department, as that department helps to increase the number of Congregational Sunday-schools and churches, thus enlarging its field of operations. All the work of the Society has the same large end in view, namely, Christian culture, especially of the young.

The kinds of work now carried on by the Business Department are as follows, enumerated in the order of their importance: —

1. The publication and circulation of Sunday-school lesson helps and other periodicals.
2. The publication of *The Congregationalist.*
3. The issuing of books of denominational interest, or those adapted to the use of young people in our Sunday-schools and homes.
4. The publication of hymn books for our churches and schools.
5. The purchase and sale of Bibles and such books of other publishers, religious or secular, as are called for by our ministers, schools, libraries and families.
6. The preparation and sale of such manuals, record books, requisites, and appliances as are required for the proper conduct of our churches and schools.

There is no Congregational church or school in the country, large or small, but might with advantage to itself as well as to the Society utilize the facilities afforded by some, if not all, these departments.

The Society's Sunday-school periodicals, now supplemented by easy courses for beginners and scholarly text-books for adults, have never had so much care, study, and money expended on them as now. The total number of copies of these various publications issued during the past year was over twelve millions.

The Congregationalist which came into our hands unsought, and the responsibility for which was assumed rather

from a sense of obligation to our constituency than with the expectation of profit, has been maintained at a high standard, and made, as we trust, more serviceable than ever before to our churches and all the interests for which those churches stand. Its circulation was never larger than now, nor its standing higher among the religious papers of the country.

The Society's sales of books at its Boston and Chicago stores during the past year aggregated nearly $150,000, nearly $30,000 of which was from books of its own publication. The sales of periodicals during the same period, including *The Congregationalist*, amounted to over $230,000 net.

The sales in all departments at both stores during the past three years have averaged $366,887 per annum. The most important books the Society has published in recent years, if ever, are "The Pilgrim Hymnal," for churches, and "Pilgrim Songs," for Sunday-schools. These have involved large expenditures of time, labor, and money, but are believed to be worth the outlay, and creditable to the Society as well as satisfactory to our churches.

The assets of the Business Department, entirely aside from its large stock of plates, engraving dies, copyrights, etc., not including a fund of about $6,000 temporarily withdrawn from the department, though available at any time by vote of the Directors, amounted at the end of the last financial year to $161,117.89 over and above all liabilities. The greater part of this amount has been earned during the past twenty-five years. In addition to this the Business Department has within the past twelve years, including the current year, paid $67,000 to the Missionary Department to be used in defraying its administrative expenses, and thus forwarding its work.

This showing, good as it is, might be much better if we had the loyal patronage of our whole Congregational constituency.

UNITED BRETHREN IN CHRIST.

REV. W. M. WEEKLEY, DAYTON, OHIO.

It affords me great pleasure to bring to you the greetings of my church, and to speak a few words in the interest of that larger fellowship toward which we are all looking at this hour. The time was, and not a great while ago, when the ecclesiastical fences separating the people of God, were so high that we could not see over them without standing on tiptoe. But one after another the top rails have been thrown off, so that today we can stand flatfooted, look each other in the face, and exchange Christian salutations.

Petty differences of one kind and another, which once occupied the attention of church-men, and so effectually hindered the work of soul winning, are being lost sight of, and we are coming to emphasize more and more those fundamentals which have to do with life and service here, and with human destiny beyond. Evidently this growing spirit of fraternity and co-operation, so manifest in many of the denominations, points to the incoming of the new whitsuntide, and is prophetic of world-wide achievements for the cause of Christ. How appropriate that we be found "together with one accord in one place."

It was my privilege, something over two years ago, to prepare a call for church union, and to secure thereto the signatures of twenty-two of our representative ministers and laymen. The purpose was to send it to representatives of a number of the smaller denominations, similar to the United Brethren in faith and polity, and then to publish the replies, if any were received, in the *Religious Telescope*, our main church organ. I also sent a copy to Dr. William Hayes Ward, editor of *The Independent*, and asked him to give the matter his endorsement, which I was sure he would be only too glad to do. He replied at once, saying among other things, "As chairman of the committee of the Congregational Council on Unity with

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Minutes, p. 547.

other denominations, I express my desire that when the subject of Union is taken up the Congregationalists shall not be left out;" and two weeks before the call appeared in the *Telescope*, it came out in *The Independent* along with a ringing editorial of three columns. I confess I had not thought of the Congregationalists in connection with the other churches named. I supposed that you naturally belonged to another group, or family of churches, like the Presbyterian bodies. When I read Dr. Ward's earnest words insisting that his church be recognized in this latest movement, I was astonished beyond measure. "What!" I queried, "The Congregationalists in the proposed combine! I fear it will not work. There is too much heresy among them. Then they are too formal and dry to be hitched up with these other fiery little churches." It also occurred to me that we would be unequally yoked together. "That church," I said, "is more than twice as large as ours. It will simply swallow us, and that will be the end of United Brethrenism. I am in for union, but not quite so much as all this contemplates." I was so dazed by Dr. Ward's suggestion that for the time I could not reply.

Having been intimately associated with the Methodist Protestant church nearly all my life, I knew it to be all right, and felt sure there would be no very great difficulty in securing its union with the United Brethren church. However, when I regained my poise, and thought of your church's rich history reaching back to the Pilgrim Fathers, and of your connection with every great reform movement in this country; when I recalled the glorious work of your American Board among the Missionary agencies of the last century; when I remembered that you had given us Leonard Bacon, the theologian, Joseph Cook, defender of the faith, Henry Ward Beecher, prince among modern preachers, and Dwight L. Moody, the greatest lay-evangelist since apostolic times, and that you had established and were maintaining, largely, two of the greatest training schools between the oceans — schools toward which ministers of nearly all the Protestant churches turn for the study of the Word, and for preparation for evangelistic work, I said, "The union that includes the Congregationalists is the kind we want." So I

answered Dr. Ward saying, "You are included. We extend to you a warm, hearty grasp of brotherly fellowship and good will. God bless you."

Editor Ward then took up the matter of arranging for a joint meeting of the committees on Union representing the Congregational, Methodist Protestant and United Brethren churches. Finally, April 22 was agreed upon as the time, and Pittsburg, Pa., as the place for holding such a conference. Thirty-six representatives were present — fourteen Methodist Protestants, ten Congregationalists and twelve United Brethren. Two days were spent in earnest consultation over the question of union; but there were so many things to consider in connection therewith, and such a variety of opinions to harmonize, that it was deemed wise to appoint a sub-committee of fifteen — five from each denomination — and commit to it the work of formulating, if possible, a plan upon which all might agree. That committee met in Washington, D. C. the 27th and 28th of May, following, and prepared a report which was submitted to the full committee, in Pittsburg, July 1st. With but few changes the syllabus was adopted, and recommended to the three churches for consideration.

The following is the full text of the report: —

"1. We are agreed that the formulating statements of doctrine as held by each of these bodies at present are essentially the same; and we affirm them all, as expressing the truth as it is in Jesus.

"2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words 'in affiliation with the General Council of the United Churches.'

"3. We recommend that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

"4. The powers of the General Council shall be advisory and any recommendation it may make shall be referred to the constituent bodies for approval.

"5. A committee of three from each of the general bodies

represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

"6. At the first session of the General Council, a temporary organization shall be effected by the election of a chairman and secretary; and the Council itself shall determine the officers it may need and the manner of organization it may prefer.

"7. The purpose of the General Council shall be:

"(1) To present, so far as we possibly can, a realization of that unity which seems to be so greatly desired by Christian churches.

"(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

"(3) To secure the co-ordination and unification of the three bodies in evangelistic, educational and missionary work.

"(4) To adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some kind of connectionalism.

"(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood whenever it is practicable, and to invite and encourage the affiliation with the Council of other Christian bodies, cherishing a kindred faith and purpose."

A letter to the churches represented was also formulated and published, in connection with the syllabus, in our several periodicals. It is proper for me to state here that in all our meetings the best of feeling prevailed. Not an unkind word was spoken at any time. During our first meeting more than an hour was spent the second morning in prayer and the study of the Word. The truth is we were so hedged in on every side by difficulties, that escape seemed next to impossible. We could do nothing else but humble ourselves before the Throne. The occasion will never be forgotten by those present. How tender our hearts grew as we opened them toward God! How anxious all were to do something that would honor the Christ in bringing his people closer together! How manifest the presence of the Holy Spirit! *And faith triumphed.*

By the action of the joint committee Dr. Washington Glad-

den, as chairman, and myself as secretary, were appointed to attend the next meetings of the national bodies of the churches interested, and to present for their consideration the recommendations agreed upon. The General Conference of the Methodist Protestant Church was the first to meet, holding its session in the city of Washington in May last — 20th and 29th inclusive. The reception accorded us was cordial, and the hearing enthusiastic. We found that noble body of Christian workers standing as a unit on the subject of union, and ready to endorse the work of the general committee. The following is, in part, the action taken: —

"We most heartily appreciate the Christian fervor which inspired the labor of the joint committee, and the gracious spirit of fraternity and union that characterize the paper known as the syllabus — the excellent consensus of opinion of the joint committee.

"The gratifying statements contained therein encourage us to hope for substantial and satisfactory results in the near future, binding the denominations mentioned therein not only to fraternal relations and closer federation, but in the closer bonds of a vital organic union which will redound to our mutual good and enlarged powers for the salvation of the world.

"According to the syllabus we recommend:

"First — That the suggestion for a general council or joint commission be adopted by this general conference, and that such a general council be ordered for the purpose of exchanging views, discussing conditions and principles involved, and in formulating such a basis of union as may be agreed upon and submitted to their respective constituent bodies to be approved.

"We recommend that one such commissioner be elected by each annual conference at its next session following the adjournment of this general conference.

"When either of the religious bodies referred to in the syllabus shall notify the president of this general conference that it has constituted and appointed a commission of like powers and purposes, he shall appoint a committee of three to co-oper-

ate with a similar committee from the religious body giving such notice in making arrangements for the meeting of the general council or joint commission.

"As representatives of the joint committee we now come to you, and ask that you prayerfully consider its work. I am frank to say that very mnch depends upon your action. The eyes of the Christian world are upon you, and what you say and do will be noted with keenest interest everywhere. We have faith in your intelligence and loyalty to Christ, and feel confident that you wiil be actuated only by motives high and noble in your conclusions."

You will observe that the syllabus may be divided into two parts—the first providing for a federation of the three churches; the other for their corporate union, with some form of connectionalism. If the former cannot be secured and made effective, then the latter will be impossible. The federating of these churches under the direction of a General Council is certainly a feasible proposition, and in harmony, not only with the Gospel we preach, but with the spirit and trend of the age. The matter of organic oneness can safely be left with the proposed Council, as it will certainly be able to interpret rightly the sentiment and wishes of the constituent bodies. So far as the Methodist Protestant and United Brethren are concerned, there is but little to hinder their union in the near future, and it ought to be consummated at the earliest day possible. But the larger union contemplated will require time, and the exercise of faith and patience. It must come as an *evolution*, and not as a *revolution*.

Your church and ours have not known each other very intimately till within the last two years, because we did not operate extensively in the same territories. This being true, neither had any special reason for studying the history and character of the other. But the interchange of fraternal messengers, of late, at our conference and state gatherings, the holding of joint ministerial meetings, and union evangelistic services among the local churches, have done much to remove whatever prejudice that may have existed. The gulf between us is not so wide and deep as some had imagined. Dr. Gladden preached the annual

sermon before our South East Ohio Conference a year ago, and filled the place of Bishop with great acceptability, and with great credit to Congregationalism. President Perry, of Marietta College, likewise performed the same noble service only three weeks ago at the opening of the West Virginia Conference, and greatly pleased and edified those who heard him —all of which demonstrates to us that you have an abundance of bishop timber in your church.

Perhaps we think and talk more about our differences in matters of polity than anything else. Your churches are self-governing; we have a connectional system. But local autonomy obtains largely with us, notwithstanding our plan of superintendency. In the United Brethren church all authority primarily and finally inheres in the laity. This is true also in the Methodist Protestant church, as I understand it, hence the three denominations, in this particular, have a common starting point. With us the local church selects its own leaders and stewards; its Sunday School superintendent and trustees. No members are received, or dismissed, without its consent. In licensing a man to preach, the recommendation must come first from the local church of which the applicant is a member. Its representatives make up the official board and quarterly conference. It sends its lay-delegate to the annual conference, and consequently has a voice in the business of that body, and in the selection of a pastor. The General Conference, the highest legislative body of the church is composed of an equal number of ministers and laymen, all of whom are elected by the laity. It is evident, therefore, that all the officials of the denomination are such by the will of the local churches. Our bishops are only superintendents, and are absolutely devoid of arbitrary powers. They are elected every four years, hence if they lack fitness for the work, they are dropped out and others chosen to fill their places. It is but just to say, however, that the great majority of those chosen in the last hundred years were strong as preachers and safe as leaders, and were continued in the office until removed by death, or rendered inefficient by the infirmities of age. Those serving us at present are men of culture and devotion, and are loved and honored by the whole church.

The work of the bishop is to preside at the annual conferences, counsel with the ministers and laymen respecting the various interests of the church, and conduct ordination services. When not thus employed he gives special attention to Missions and Education, holds institutes for the better training of ministers, and frequently aids the pastors in revival work. By such a plan of superintendency we hope to secure, and do secure, harmony of administration through the entire district.

Our pastors are stationed by a special committee, of which the bishop is chairman. This committee's work, however, is only advisory. If a preacher does not accept the charge assigned to him, such refusal in itself in no way affects his official or Christian standing in the conference. The question of financial support must be adjusted between him and the church or churches he is to serve, and no one can compel him to make terms unless he so wills.

When it comes to the reception of ministers the matter rests with the local church. No power can arbitrarily thrust a pastor upon any charge. The stationing committee brings the preacher and church together; beyond this it cannot go. But it must be said to the credit of our ministers and people, that the suggestions of the stationing committee are usually accepted in good faith by both, hence no church, except in rare cases, is left without a pastor, and no pastor without a charge. If vacancies from one cause or another, occur during the year, they are supplied by the presiding elder, who is superintendent of a given number of fields in the annual conference — usually from fifteen to twenty-five — sometimes many more. To each of these charges he makes four visits yearly, if they all need his presence; otherwise he devotes his time to the weaker charges, and in giving special aid to the inexperienced pastors under his supervision.

We have no time limit to the pastorate. If a church and pastor are mutually satisfied, their relations may continue indefinitely. While the annual conference, through its stationing committee, formally re-appoints the pastor each year, it does so knowing that it is his wish to be returned, and the church's to retain him.

Under our polity the privilege of appeal is inviolate, so that the rights of the entire membership, from the humblest layman to the highest official, are sacredly guarded.

Our General Boards, and their officers, are creatures of the General Conference, and are amenable to that body. Under this arrangement the unnecessary multiplication of benevolent societies and independent organizations is prevented, and we are enabled to blend all the departments of the church into a harmonious whole.

You will pardon me, brethren, for speaking at length, as I have, respecting the policy of United Brethrenism. I want to make it clear that ours is not an episcopacy, and bears no relation to such a system either in spirit or origin.

The United Brethren church is not the out-growth of a schism or quarrel of any kind, but is a product of the great revival influence of the eighteenth century. Phillip William Otterbein, its main human founder, was really averse to heading a new religious movement. He was too modest to thus thrust himself into public notice. In fact he never formally severed his connection with the German Reformed Church, in which he was born and educated. But his greatness as a Christian, his overmastering eloquence as a preacher, and his marvelous success in soul saving, attracted to him a devout spiritual element which finally, and naturally, crystallized into an organization. The origin of the church was contemporary with the birth of our nation, and this fact may account, in a measure, for the similarity between the governments of the two. The representatives of the church would naturally (perhaps unconsciously) be influenced, more or less, by the policy of the new republic in working out and developing for its better regulation, a representative democracy, of the American people, by the American people and for *all* the people.

Although the methods of our two churches may diverge at certain points, and we may seem to differ widely, yet we stand upon the same basal principles; and approximating each other so nearly in spirit and genius, it seems to very many of us that mutual concessions here and there, on non-essentials (which means a loosening up on our part and a tightening up on yours)

and the exercise of Christian forbearance, will, by and by, secure the end so greatly desired.

A distinguished minister in your church puts it tersely when he says: "Those denominations can most easily unite which are most bent on uniting. The spirit of union is the main thing after all. Where that exists in a controlling degree, details of government will not be allowed to stand in the way."

The joint committee in its report said: "Doctrinal differences do not appear. In our beliefs we are in essential harmony." How gloriously true! We believe in the same God, preach the same Gospel, exalt the same Christ, enjoy the same grace, sing the same songs, march under the same banners, and expect to reach the same Heaven at last; where, beyond question, we will all be United Brethren in Christ.

Our attitude on moral questions is the same. Everywhere and all the time, we stand against Sabbath desecration, against gambling, whatever its form, against political corruption, and against that foulest of all blots upon our fair Nation — the legalized rum traffic. Upon the freedom of the individual Christian these churches have alike placed tremendous emphasis, and therefore have been a mighty factor in moulding and crystallizing sentiment against ecclesiastical domination.

How fitting it now appears for us to take another step, the grandest of all yet taken, and show to the world that we have enough grace and good sense to unite our forces — our local societies where necessary, our educational and benevolent institutions and our missionary efforts in the far-off fields, *all for the glory of God.*

We need not be surprised, however, if this union proposition is opposed by sundry parties, and for various reasons. It would be impossible to suggest any measure of importance that would elicit the sympathy and co-operation of all the membership.

There are those who are always on the proverbial "offside" of every question, and ever ready to tell us how a thing *cannot* be done. But to this we should not object. I suppose about every proposition along the lines of church work has two sides, and it is well that both be considered.

Has it occurred to you, beloved, that nearly every argument

presented today against church union was urged by the Jews against the organization of the Christian Church? They lived with their faces toward the past, and spent much of their time telling what their fathers had said and done. Any seeming departure from the example and teachings of Abraham and Moses and the Prophets was next to unpardonable. As in the case of the Jews, it is hard for some of our people to quit thinking about the fathers. They look back to the good times of a century or two ago, when conditions were vastly different from what they are today, and when much less was required of the ministry, and demand that what was believed and done then shall be the straight edge by which *our* faith and methods are to be tested.

I honor the memory of the fathers of our churches. They were good and faithful. Their names are written among the stars, and deserve to be there. Let no one attempt to pluck a single leaf from their proudly earned laurels. But, good as they were, and wise as some of them were, they knew no more about the needs of this new century than we to-day know about the conditions and requirements of a hundred years hence. In the very nature of things readjustments must come. It is God's plan by which he proposes to keep his church abreast the times, and thus adapt it to all ages and countries. To the winds with the traditions of other centuries, when they blind us to present needs, and prevent such an alignment of our forces as will enable us to answer the call of duty.

Our loyal people need not fear the outcome of this movement, nor lose sleep over what they may have to give up. No vital principle need be cast overboard — not one. A concentration of agencies for better service is the end sought. If union can be made a reality, it will be three streams of religious thought and activity turned out of their narrower bounds into the same channel — a mighty river; it will be a few of the smaller crafts merged into one gigantic ocean stream — stronger, safer, better.

How I thank God for the growth of sentiment in favor of a closer affiliation of our churches; and we owe it to ourselves, and to the world, and, most of all, to Jesus Christ, whose we

are and whom we serve, to keep on until our largest hopes are realized.

It is said that at a certain point in the upper air all the discordant sounds of earth — the crying of the child, the barking of the dog, the rumbling of wheels, the music of birds, and the melody of the instrument — meet and blend in perfect harmony. So, brethren, above and beyond the low grounds of sectarian discord, and division, and opposition, and persecution, there is an exalted plane upon which we now seem to be entering, thank God — a plane where the sunlight of divine joy is undimmed, where the heart life is richer, where fellowship with the saints is sweeter, where the vision is broader and clearer, and where we shall clasp hands around a common cross with the glorious assurance that we are one in Christ.

THE METHODIST PROTESTANTS AND CHURCH UNION.

CHANCELLOR D. S. STEPHENS, KANSAS CITY, KAN.

Many interesting questions of adjustment and practical expediency gather around the subject of Church Union. I shall confine myself, however, to some elemental phases of the question.

As desirable as a union of churches may seem to be, from many points of view, I cannot think such a union greatly to be sought for until it becomes the expression of a vital, organizing, spiritual impulse. All real union must be wrought out by a vital power. It is expressed, not in aggregation, but in integration. Ecclesiastical aggregation may have charms for some minds that delight in mere hugeness. But the union that Jesus Christ had in view when he prayed that his followers might be "made perfect in one," is realized only when a common enthusiasm — a consuming inspiration — fuses the hearts of men into oneness of life. If the three churches which we represent here today are animated by a common spiritual aim, union will be easy and natural. No matter how wide apart we may be in historical origin, in usage, in religious ceremonial, a dominating

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Minutes, pp. 369, 547.

spiritual purpose will make the path to union easy. But if there is no common vital bond, no amount of ecclesiastical patch-work will accomplish the end. It is the organizing power of a supreme life-force that unites men. They are raised to a higher plane of being through the uplifting power of a unifying life-principle. Perfection of the social life, like the perfection of the individual life, comes by way of a deeper vitality — of a profounder life-impulse.

And this is Nature's way. Her creations are "made perfect in one." They ascend in the scale of existence in proportion as they are dominated by a profounder and more pervasive life-force. Nature, we are told, begins with "indefinite incoherent homogeneity." From that she moves on toward "definite, coherent heterogeneity." We think this law of biological progress is a modern discovery. But Jesus understood it when he prayed that his followers "might be made perfect in one." He embodied in the language of life the principle which science after nineteen centuries has managed to describe in the bald, bare language of abstraction. He recognized that the ascent of man is along the pathway of a deeper vitality, of a more pervasive unity.

I say, then, I believe it is idle to talk of any union that will have spiritual value, unless that union gives expression to some common inspiration, some formative impulse. Unless the Creative Spirit that broods over the doings of men supplies the organizing life-impulse, our efforts will be futile.

I believe there is such a common life-impulse in the churches we represent. I believe there is between us that kinship in spiritual life that is the true condition for unity. As diverse as we are in historical origin, unlike as we are in ecclesiastical usage and polity, there is a oneness of animating impulse. We have each laid the stress of our emphasis upon the same aspect of the soul's life. Each has discerned and insisted upon spiritual freedom as the first and essential condition of that spiritual life wherein man allies himself with God. Congregationalism had its birth in the effort to realize this truth. It affirmed that the life of faith is possible only when the spirit is free. It discovered that to be loyal to God the soul must throw off alle-

giance to all other masters. It renounced that subtle form of idolatry that surrenders moral conviction to ecclesiastical authority. It discriminated between the unity of the spirit and the spurious substitute of ecclesiastical uniformity. It stood like a rock for the freedom of the individual conscience and the autonomy of the congregation. It realized that here is the very citadel of the soul's safety. It therefore insisted upon the right and the duty of every soul to preserve the integrity of its spiritual life. Only in so doing can it demonstrate its allegiance to God.

Similarly, the Methodist Protestant Church had its origin in a protest against the inroads of ecclesiasticism upon the life of the soul. The Methodist Protestant Church was the outgrowth of a demand for a more democratic form of government in the Methodist Episcopal Church. This demand was met with repressive measures and persecution. Those who advocated reform were driven to defend their right to hold convictions not sanctioned by ecclesiastical authority. Some of them were expelled from the mother church for maintaining this right, and with their friends who followed them, they united to frame a church polity in which the foundation stone should be the preservation of the right of the individual conscience. The same principle that brought the Pilgrim Fathers to Plymouth Rock guided the men who fashioned the polity of the Methodist Protestant Church.

And essentially the same spirit animates the United Brethren Church. All three organizations are built upon the foundation of ecclesiastical democracy. They have all recognized that to preserve its inward allegiance to God, the individual soul must keep free from all entangling alliances without. They have put this truth in the supreme place, because the very life of the soul depends upon it. They have subordinated the outward visible church to that invisible church which God's spirit builds up in the hearts of his children. They have affirmed that the visible church ceases to have a claim upon the regard of men when it substitutes ecclesiastical authority for moral conviction. When men are dominated by an outward authority in which they have no voice, then fear drives the life of God from the heart. When-

ever the church — or the state — ceases to recognize that its existence, and its sole authority, is derived from the unfettered moral conviction of the free spirits that compose it, then it ceases to foster the life of God in the soul. That is why democracy, both civil and ecclesiastical, is the very air of the soul's life. That is why the churches we represent have laid their emphasis upon this truth. They have recognized that if God's Spirit dwells in man, then manhood becomes sacred. If God takes man into his family and fellowship, then man should bow down to no other master. If God condescends to reveal Himself in the human soul — if He imparts to man a life wherein His Spirit witnesses with our spirits that we are the children of God — then human life takes to itself new dignity and value. God Himself puts the crown of self respecting manhood upon the human brow — and the soul that abdicates its sovereignty is lost.

Now because the churches we represent have alike discerned this truth, there is between us a kinship of spiritual life. As far as it goes it is a good foundation on which to establish a closer fellowship. But this alone I think will not knit us into organic oneness. If a true union takes place it must arise from the call of a new and deeper life-impulse. It will be the outgrowth of a new and present need in the evolution of the great Gospel force set in motion by Jesus Christ.

The unfolding of the life energies in nature, science tells us, is accompanied by two great processes. Organic life moves toward perfection through the reciprocal processes of differentiation and integration. Through differentiation the homogeneous becomes specialized in function and form. The individual realizes itself. It is thus prepared to enter into the deeper unity of integration. It is prepared to perform its particular function in the structure as a whole.

Now what is true of life in general is true of the principle of eternal life. For the Gospel after all is nothing more or less than the biology of the soul. Christ's gift of eternal life — this new life of the soul into which it enters when it has established correspondence with its supersensible environment — progresses on the same lines as the lower forms of life. First it takes hold

of the spiritual life of the individual man. It differentiates him. It individualizes him. It perfects him by liberating the forces of the soul, and sets them to working out their destiny. It fits him for becoming a member of the body of Christ. The more completely the individual is permitted to realize his own life, the better is he prepared to be serviceable to the common life. The freer he becomes, the more joyously does he enter into servitude to the common life.

For nineteen centuries the Gospel has been working out in human society those conditions that differentiate men. It has taken nearly two thousand years for the impulse of spiritual liberty to work itself out into human society. At last in the best civilization of to-day, and pre-eminently in the ecclesiastical environment which the Pilgrim Fathers created, we have reached the conditions in which individualism finds its perfect flower.

Has not the psychological moment come when the counter process of integration should come to the front? Has not the time arrived when an ecclesiastical organism shall be born that, — while preserving the sanctity of the individual life,— will yet fuse the many into oneness of purpose and effort? The social ideal of the Gospel is a connectionalism that fosters individualism.

You Congregationalists have led the van in realizing the conditions that make men — that perfect the individual. You have pioneered the way from the barrens of ecclesiastical homogeneity to the fruitful fields of spiritual heterogeneity. Will you not now guide us to a heterogeneity that "coheres?"

"Oh," but you reply, "there is no connectional organism yet devised — no ecclesiastical habitation yet constructed — that is worthy of God's freemen."

Well, then — make one. I believe you can do it. We Methodist Protestants will move into it with you.

The world is waiting for that spiritual evolution in the visible church wherein God's freemen shall be "made perfect in one." I do not know just what it will be. Perhaps it may be realized through a representative democracy whose conclusions reached through deliberative assembly become law only when ratified

by autonomous churches — a sort of referendum, but whatever it may be the times call for it.

I think I see the signs among you Congregationalists that God is calling you in this direction. I see prophetic and protentous stirrings among you. Only last Saturday I had the privilege of meeting with the college presidents who are in attendance at this Council. The necessity of a more efficient co-operation, of a closer connectionalism, among Congregationalists was the keynote of that meeting.

Brethren, I tell you organization is consistent with spiritual liberty. The problem can he solved. A hierarchy is not the only method of securing ecclesiastical co-operation and efficiency. A living man is more efficient than an automaton. Should not a living church be more efficient than a hierarchy? During this Council I have heard some expressions of admiration for the splendid achievements of some of those churches that can marshal their forces into line through ecclesiastical authority. Do we believe that the ranks of God's army will move with any less steady tramp, or less effective force when linked together in the unity of the spirit and the bonds of peace? I believe the era of spiritual integration is at hand. The visible church must organize itself on those lines that will realize the deeper unity of the spirit. It must move toward those conditions that secure efficiency of co-operation as well as the perfection of the individual. It must focus the spiritual forces of the church so that they converge to a common end and definite purpose.

If these three churches which we represent here to-day — and any others that choose to come with us — can join hands on some such basis, I believe the dawn of a new day will break on the world. It seems to me that we are peculiarly fitted to unite in an aggressive evangelism. Not only the things which we have in common, but our very differences supplemeut each other for such a work.

You Congregationalists have developed a distinctive type. The conscious possession of spiritual freedom has developed the sense of responsibility. The sense of responsibility in turn, has studied judgment and given poise to the intellectual life. Clear

insight and strong conviction logically follow from that spiritual life that cherishes its freedom as its most precious heritage. There is nothing that clarifies the mind like the sense of responsibility. This equipoise of judgment and clearness of moral view has marked Congregationalism with a sanity which we of other churches have learned to respect.

But we Methodist Protestants and United Brethren would also bring our offering to the common life. We each owe our origin to the great evangelistic upheaval in the latter part of the eighteenth century. Our churches were born in a spiritual revival. We have inherited a regard for religion as a spiritual experience. The Methodist awakening under the Wesleys was a revulsion from the formal and speculative tendencies of religion to the facts of the spiritual life. It laid the stress of religion upon verifiable experiences of the spiritual life. It carried realism into religion. It did for spiritual life what Francis Bacon did for material knowledge. It directed attention from speculations to facts. It carried the spirit of the modern learning into the field of religion. It did this in a crude and naive way, it is true. It was uncritical and unreflective, yet it gave new power to religion by directing attention to the facts of regenerated life. It injected a freshness and vigor into the spiritual life of which the world was then sadly in need.

Now, I think we could bring something of this inheritance with us. To your clearness of view — your sanity of judgment — we would add the fervor of assurance, the zeal of conviction. We Methodists have made a discovery. It is a secret; but I will tell you. *The world is to be saved by passion.* Broad-minded tolerance alone will not do it. It is passionate love for the truth that saves men and unites them, and dissolves all minor differences.

Now what is more needed to-day to give the Gospel effectiveness than an alliance of sanity with enthusiasm? What will more quickly bring to Christianity its early power? An overpowering sense of the realities of the spiritual life on the one hand, and an interpretation of these realities in the light of clear insight and well-poised judgment, on the other, will give

religion a new power over men. It is simply the truth to state that the traditional forms of religion have weakened their hold upon men. There is need of a new evangelism. Men need to realize that the universe of unseen life is as truly within the grasp of men's experience as the outward world of sense. Eternal life must be presented to men as a possession that is both real and rational. The new evangelism which will bring this life closer to men will preach the Gospel with knowledge and with zeal; with sanity and with enthusiasm; with light and with life.

I believe that a spiritual renaissance is at hand. I believe that we are just entering on an era when the spiritual world shall be revealed in new power. I believe that we shall come to regard our environment of invisible personal life with something of the same sense of reality that we now look upon our material environment. We shall see that the spiritual life in man must be related to a kindred environment of spiritual life. Just as the body is dependent on its material environment, we shall look to the supersensible world of life about man for an explanation of those uplifting and purifying spiritual energies that flow into his life. We shall try to better understand the laws that control this correspondence of the spiritual life in man with his spiritual environment. We shall approach this whole subject in the spirit of rational realism. We shall preach the Gospel with the power of a heaven-born enthusiasm, illuminated with the light of a sanctified reason. We shall bring consecrated intellect to the higher region of the soul's life, and do for spiritual realities what science has done for the world of nature.

The religion of the twentieth century will necessarily be one that has a strong grip on human experience. It must be grounded in the facts of human life. What will save the world today is not tradition, not dogma, not religious ceremonial, but a religion growing out of the deepest facts of man's spiritual life. Men have become bewildered amid speculations, and traditions and forms. They can find safety only in a vital religious experience. The vitalities of religion are eternal, and they will survive the forms. The verities of religion will outlast the speculations of

men. Ecclesiasticisms and traditions and forms may pass away. The critical spirit of today will sift out from the claims of religion all that cannot anchor itself in the indisputable facts of the spiritual life. If we will catch the ear of this busy materialistic age, it will be because we can convince men that their present life touches the supernatural as well as the world of nature. It will be because we can convince them that there is an open thoroughfare between the soul and the unseen. This is the only foundation that the religion of today can build upon with safety. A present revelation of God in the facts of regenerated life is all that will restore to religion its early power. We must be able to say with the Apostle, "Hereby we know that He abideth in us, by the spirit which He hath given us." If I touch an electric wire and receive a shock do I not know it? If the ravishing harmonies of the organ break in upon my ear, do I not know it? If I open my heart toward God, and a wave of love and life sweeps into my soul, do I not know it? An invading energy of personal life is just as direct an evidence of the environment of unseen life as an impression upon the senses is evidence of our material environment. The evangelism that will present the Gospel with the realism of conviction and the illumination of insight will reach men with an irresistible power.

This is the propaganda to which I conceive we are called. A fresh consciousness of the nearness of the Unseen interpreted by sane judgment is the demand of the hour. If we do not heed the call, others will. God's purpose will not be thwarted The world must be saved—saved from materialism—saved from selfishness—saved from perversity. A great opportunity lies before us. It remains with you—it remains with us—to determine what the issues shall be.

UNITARIAN GREETINGS.

SAMUEL A. ELIOT, BOSTON, PRESIDENT OF THE AMERICAN UNITARIAN ASSOCIATION.

I stand here by your courtesy, and officially commissioned by

Minutes, p. 546.

the American Unitarian Association, to bring to this Council the affectionate greetings of a fellowship of free churches joined to you by bonds of common origin and aim. Happily and gratefully we acknowledge our common inheritances, traditions, and principles of organization. Shall we not at the same time acknowledge our common purposes? With all neighborly associations, the common experiences of joy and sorrow, the common admiration of things true and lovely and of good report, bringing us together, it will be hard indeed if matters of fallible opinion forever keep us apart. Shall we not at least acknowledge that the schism that rent the New England churches a hundred years ago would not now be possible?

I welcome and bid God-speed to every project of Christian unity, such as that which has been laid before this council; but I venture to believe that your natural alliances are with the free churches of your own heritage and stock. I cannot also but believe that certain perils of our own time require all the free churches of whatever name to consider together how they can stand together for the defence of the principles of religious liberty for which our fathers went apart. Even within this week, and at the very citadel of Congregationalism, the voice of priestly arrogance has been raised to claim for a reactionary Anglicanism the primacy in American Christianity. Does not that voice bid all of us who cherish the great inheritance of freedom to stand together against sacerdotal pretensions, to recognize that the things that divide us are transient and insignificant beside the deep faiths of the heart that unite us? Are we not required to magnify our agreements and minimize our differences, to emphasize the deep, fundamental Christian conceptions that, far from dividing men, make us ashamed of divisions? In the hour of high resolve or aspiration, who now thinks of the shadowy and fast disappearing dividing line of doctrine? Let us yield our hearts and wills to the working of the spirit that makes for unity, that by its power we may be lifted to where we shall recognize the eternal truth that, "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," before the brotherly love that never faileth, — that is, "the fulfilling of the law."

Des Moines, Iowa, Oct. 17, 1904.

FREE BAPTIST GREETINGS.

To the National Council of the Congregational Churches now assembled the General Conference of Free Baptists extends most cordial greetings:

At the last session of General Conference, held at Hillsdale, Mich., Sept. 6-13, 1904, Rev. E. W. Van Aken, President of Parker College, Winnebago City, Minn., was duly elected fraternal delegate from the Free Baptist denomination to this National Council of Congregationalists. Through him this sister denomination wishes to extend to this Congregational body Christian and fraternal greetings.

If it meet with your pleasure, we shall be pleased to call attention to the report of the Committee on Denominations adopted by General Conference at this last September session.

1. We believe in the spiritual unity of all the followers of our Divine Lord, and desire so to manifest his Spirit as to evince our unity with Him and with all who love Him.

2. We are ready to form such alliances with other Christian bodies as may promise larger results in advancing our Lord's Kingdom.

3. We regard loyalty to Christ and the Bible, and the independence of the local church as a basis on which closer relationships with other Christian bodies may be attained.

4. Inasmuch as our denomination consists of a membership widely scattered, stands for a standard of truth conscientiously held and dearly loved, and possesses a sacred trust inherited from the past, we welcome no overtures for union, deem no discussions of union and no movements for union wise, or honorable to all the interests involved, which do not contemplate and do not promote the union of the whole denomination as a body, and not the union or consolidation of local churches and associations, which would be denominational disintegration.

Minutes, p. 548.

5. No union can promise peace and efficiency which does not allow liberty of conscience, and hence the independence of the local church in the observance of the holy communion and in settling other questions of difference which may exist between us and other bodies.

6. No union can be safely and rightfully contemplated which does not conserve the moral and legal responsibilities which have been entered into by the denomination in accepting gifts, donations and bequests specified for definite purposes.

7. We recommend that twelve members of the denomination be appointed, as a standing Committee on Conference with other Christian people, to meet similar committees which may be appointed by other bodies, and consult respecting doctrinal and other grounds of union, this committee to report to the next session of General Conference.

The following committee of twelve was appointed:

1. Prof. A. W. Anthony, Lewiston, Me.
2. Mr. L. M. Webb, Maine.
3. Mrs. S. C. G. Avery, Maine.
4. Rev. Chas. S. Perkins, New Hampshire.
5. Geo. F. Mosher, L.L.D., Boston.
6. Rev. R. D. Lord, D. D., Brooklyn.
7. Rev. Geo. H. Ball, New York.
8. Rev. Z. A. Space, New York.
9. Pres. J. W. Mauck, Mich.
10. H. M. Ford, D. D., Mich.
11. Rev. R. R. Kennan, Minneapolis.
12. Mrs. F. L. Durgin, Winnebago City, Minn.

Most respectfully submitted,

Signed:

E. W. Van Aken, Winnebago City, Minn.

THE APPEAL OF THE BIBLE SOCIETY TO THE CONGREGATIONAL CHURCHES.

REV. WILLIAM I. HAVEN, SECRETARY, NEW YORK.

For fear that I should lose the concluding portion of my address in the time which I must necessarily make brief, I want to present the conclusion first. The conclusion of the whole matter is that the American Bible Society desires to have the Congregational churches of America enthusiastically and prayerfully and heartily supporting it in the length and breadth of this land. Second, it desires that the pastors of these churches tell the story of its work to the people at least once a year. We are willing to have you tell it more often than that, but we think it is a good thing to preach on the Bible once a year, as well as from the Bible every Sunday in the year. And in the third place, the Bible Society wishes to be incorporated in your body politic. We observe a growing connectionalism in Congregationalism that creates something that formerly did not exist — a certain spirit of six societies rising up here as a national Congregational benevolence. Now we want to be incorporated in that body. I heard of a colored preacher down South who, preaching a conference sermon (I am a Methodist, and so it was a conference sermon), said that he took for his text, "Behold what manner of love the Father hath bestowed upon us." And he said, "Brethren, there are two kinds of manner mentioned in the Bible. There is the manner of the Old Testament and the manner of the New. The manner of the old Testament fell six days in the week, but, bless the Lord, the manner of the New Testament falls seven days in the week." We believe that seven is the perfect number and not six. And if you are going to have a body of denominational societies in the Congregational Church, why, we think the American Bible Society, that has stood by your side for nearly ninety years, helping you to give the Word of Life to the peoples of the earth, ought to be one of them.

Minutes, p. 544.

Now there is no need for me to take any time giving an elaborate address on the power and place of the Bible in personal and national life to descendants of the Puritans and the Pilgrims. I simply wish to say this, that the Bible Society wants your help and support and desires to be incorporated with you, because it is doing four things: First, it is giving the Bible to the peoples of the earth in their own tongue, so that they may have the Bread of Life as you have it; and it is perfecting the versions as rapidly as scholarship and opportunity will allow. Six years ago at Portland, Ore., you asked us to take up the Revised Version, and I have to report that arrangements have been made with the publishers of the American Standard Revision so that we can early next year give you missionary editions for Sunday-schools and pulpit editions for new churches, and inexpensive editions for use in the cabin and the home, at almost the same prices at which we are able to give the King James editions.

You have no conception of what this work of Bible translation means. There sits in your body here — I wish he could stand on your platform — Dr. Hiram Bingham, who, in co-operation with the American Bible Society has put that whole Old and New Testament into the tongue of the Gilbert Islanders.

You go up the Nile and you look at the great dam, and you say, "What a wonderful product of engineering science and of the progress of civilization that they should make there a reservoir for the flooding of the Nile valley with the waters of life!" I want to say that the man who translates the whole Bible into the tongue of a people that have never had it has done a mightier work, and that he is creating spiritual reservoirs to fertilize generations spiritually.

Now I cannot talk to you in ten minutes about the Philippines, but Dr. Ward here, who is on our Committee on Versions, knows that immediately, as soon as we heard that only five per cent. of the Filipinos knew Spanish, and we saw the Spanish Bible was of no avail except here and there on the fringes, we telegraphed to our Agent to procure the best scholarship he could, and put the Gospels first, and then the whole New Testament, as far as possible, into the principal dialects of those

islands. It is done in Ilocano and Pampanga and Bisaya de Cebuan and by our British brethren in Tagalog and Pangasinan.

This is a living institution, touching the problems of the present day, attempting to bring this work up to perfection everywhere.

The second point: It is our purpose to furnish the missionary wherever he goes with the Bible, which he has to preach to his converts, and to put into their hands and to hold them steady in the word of life. Look at the contrast. Missionaries went to the Japanese islands hundreds of years ago; started a Christianity there that had converts that were swept away in the great martyrdom, as they call it. It was a Christianity without the Bible. Our Christianity went there forty to fifty years ago; they have put the Bible into the Japanese tongue; it has been circulated by the hundred thousand every year by our Society; and now you have got a Japanese Christianity that has permeated and penetrated into its national life, and is likely to make it a factor in the Christianizing of the whole Orient.

What chance would Japan have out there with Russia with its bravery simply, if it had not the most carefully equipped regiments, the last-thought-of ordnance, and the artillery that was perfection? We have got to give you the weapons. What is the use in your brave men going there or anywhere else without the Bible?

In the third place, we go ahead of the missionary and open up the way for him. My attention was called the other day to a fact that had escaped it; that St. Paul, when he went through the Roman Empire, found not only the Jews in the synagogue but the Gentile Christians ready to appreciate something of his message, because the Old Testament had been translated into Greek. The Septuagint, percolating the Roman Empire, made the minds of the people, even Gentiles, ready for the message. So the Bible Society, sending its colporteurs out into China, into Mexico, into Japan, throughout the Turkish Empire, up the Nile, into the Soudan, into Kartoum, all around the world, is getting the soil ready for your missionaries; and if you could hear your missionaries for an hour there is not one of them but would say that they found that the Bible had got ahead of them.

Now I want to say in addition, that the Bible still has a part to play in our national life; that with these vast commercial interests and combinations we need that the spiritual ideals of the Bible shall be held up in our homes. And really, brethren, I believe that you would get at the roots of a revival if you would get the people to gaze into the Scriptures as the mirror of the perfections of the Son of Man and the Son of God. May God grant that you will take this into your hearts. We believe that we are there, but do not in your consolidations and adjustments forget the old Society — that is, the young Society — that needs to be one with you.

QUEENSLAND CONGREGATIONAL UNION.

BRISBANE, Aug. 12, 1904.

To the Moderator and Members of the National Council of Congregational Churches of the United States of America, assembled in Triennial Session at Des Moines, Iowa.

Beloved and Honored Brethren:

We officers and members of the Congregational Union of Queensland, Australia, are moved to send you warm fraternal greetings on the occasion of your Triennial Assembly.

We bear in lively and grateful recollection the very brotherly letters addressed to us on the occasion of our Congregational Jubilee in June of last year, by your Moderator, the Rev. Dr. Amory H. Bradford, and by your Secretary, the Rev. Asher Anderson. These letters as they were read, produced a profound and delighted thrill of feeling in our Assembly.

There was an instant sense that the bonds of spiritual kinship with our American brethren had become very real and vital. And now that the event of your approaching Triennial Session is present to our minds, we cannot forbear sending to you our congratulations and the expression of our brotherly love.

Your progress in the gospel is evident to us all as we read your journals and note the deliverances of your representative men. We rejoice with you in the increase in membership

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Minutes, p. 546.

which is coutinuing to mark the labours of your Churches. The Christ of experience is with you, as with ourselves, the ground of all spiritual certainty, as well as the watchword for all gospel effort.

We especially praise God for the part of our Churches are enacting in the Godlike enterprise of Missions for the Evangelization of the world.

The one most immediately pressing question in our Australasian Christendom outside the Sacerdotal Communions, is that which is also confronting yourselves. It is, why should our divisions continue, now that we have discovered that we all stand friendly and squarely on the one sure, broad basis of the living Christ? And happily, our difficulties in solving this very complicated problem arise, not from any doubt of our fundamental and essential unity as brethren, but only from the heritage of traditional usages which delay our feet in choosing one clear path to the ardently-longed-for goal.

We are hopeful that the barriers will gradually give way which have so long fenced us off as separate denominations, and that the non-Episcopal Churches of our land, at any rate, will soon present a united front in opposition to the vice, indifference, priestcraft, and unbelief of our time. As Congregationalists, this will form a very prominent theme in the gatherings of our largest representative body, the Australasian Congregational Union, which fall due in Melbourne next April.

Doubtless this most important movement in the religious life of our time will receive very full consideration in your Sessions at Des Moines. We await with eager interest the result of your deliberations.

We entreat for yours the manifested presence of the Divine Master in your Assembly. May He graciously impart to you a rich share of the Spirit of Wisdom and Understanding. Across the broad waters of the Southern and Northern Pacific we stretch out hands of greeting and good will to you. Distance sinks out of view between hearts that beat together in enthusiasm for Him who died for us and lives again, and who is not only the King of Saints, but also the one true Lord and Leader

of the world. Our wishes, our prayers, our hearts are with you, as you hold fellowship with one another.

We remain, dear Brethren,
Yours in the faith and service of Christ.

(Signed on behalf of the Union.)

W. J. L. Closs,
President elect.
J. W. Moss,
Secretary.

BOHEMIA.

Prague, Bohemia, July 4, 1904.

To the National Council of Congregational Churches of America in session at Des Moines, Iowa:

The Bohemian Congregational churches (Free Reformed), send greeting. May the gracious presence of God and the leading of the Holy Spirit rest upon you and guide all your deliberations!

Beloved Brethren and Father:

We delegate as the representative of the Bohemian Congregational churches our beloved Rev. Dr. Albert Warren Clark missionary of the American Board, and President of our Conference Church Committee. Please receive him as our representative, and as a faithful witness of the Lord Jesus Christ, who has spent over thirty years in the Lord's service in our country, and who now is leaving for a season of rest in his fatherland. We beg you to kindly give him an opportunity to speak in our behalf and to express our deep gratitude for all the help and prayers of our American brethren, and the sincere joy we have to be one with you in the Lord Jesus Christ.

In behalf of the Bohemian Congregational churches.

Rev. J. S. Porter,
Rev. Alois Adlof,
Rev. Frank Urbanek,
Rev. John Hochman.

Minutes, p. 546.

CANADA.

MONTREAL, CANADA, Oct. 11, 1904.

To the National Council of Congregational Churches,

Greeting:

It is a matter of keen regret to me that distance and pressing duties in the college prevents me from carrying out the wishes of the Congregational Union of Canada in carrying their greetings to you.

Your life and vigor are a support to us. Your achievements in Education, in Missions, in Preaching and in Social Reform are a constant lesson and inspiration to us.

We thank you for the men who have visited us at times, and especially for the inspiring visits of your appointed delegates.

The condition of our churches and benevolent organizations was never so vigorous and hopeful. A jubilee fund is being raised of two hundred and fifty thousand dollars to set *all of our churches* free from debt to serve the Master with larger contributions. And yet it seems as if the Providence of God was preparing us not for a separate career, but for a career as part of a united church of Canada. It may be that in the near future the Methodists, Presbyterians and Congregationalists, will be voluntarily joined in a new form of church life, that has been the dream of our past; and which will be no compromise of great principles, nor sacrifice of what each has held dear, but which will be a composite of all that is strong and useful and Christian in each. It is a universal feeling that no such union is possible without a large measure of recognition of what your churches and ours have ever represented.

Yours cordially in the name of the churches,

EDWARD MUNSON HILL.

Minutes, p. 546.

BALTIMORE, Md., Oct. 15, 1904.

To the Triennial Council of the Congregational Church, Des-Moines, Ia.

Dearly Beloved Brethren:

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

It gives me great pleasure to address a fraternal letter to your honorable body. Through a series of events that I cannot but regard as providential, our respective bodies have been brought to consider the subject of a closer church-relationship, with a view to an ultimate organic union. For more than a year, the subject has been considered by properly appointed committees from the Congregational, United Brethren and Methodist Protestant denominations. These committees in joint session finally agreed upon a Syllabus, and a letter of instruction to the respective churches, as a basis upon which a General Council of the three bodies may be called. This plan was submitted to our body, and supplemented by an eloquent address from your honored chairman, Doctor Washington Gladden, and another by Rev. W. M. Weekley, D. D., of the United Brethren Church. The General Conference of the Methodist Protestant Church was the first body to act, having authority in the premises, and I take pleasure in furnishing your honorable body with a correct copy of that action. It will require no explanation nor interpretation from me. It is sufficient to say, that it was carefully considered by a competent and intelligent committee, for a number of days, and when that committee reported, its action met the unanimous approval of the Conference.

I trust it will meet with favor in your honorable body, and that in the end it may aid in achieving the purpose of its enactment — the organic union of our three denominations.

I have requested Rev. Dr. D. S. Stephens, Chancellor of the Kansas City University to be present at the meeting of your body, as a fraternal delegate from the Methodist Protestant

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Minutes, pp. 350, 547.

Church, and I am sure he will fittingly represent the sentiment of our denomination.

Praying the blessing of God upon your deliberations, I am truly your friend and brother in the bonds of the Gospel of Jesus Christ.

F. T. TAGG,
President of the General Conference of the Methodist Protestant Church.

ACTION OF THE GENERAL CONFERENCE.

The report of the Committee, after a cordial reference to the progress attained, recommended according to the Syllabus:—

That the suggestion for a General Council or Joint Commission be adopted by this General Conference, and that such a General Council be ordered for the purpose of exchanging views; discussing conditions and principles involved, and formulating such a basis of union as may be agreed upon and submitted to their respective constituent bodies to be approved.

We recommend that one such Commissioner be elected by each Annual Conference at its next session following the adjournment of this General Conference.

When either of the religious bodies referred to in the Syllabus shall notify the President of this General Conference that it has constituted and appointed a Commission of like powers and purposes he shall appoint a committee of three to co-operate with a similar committee from the religious body giving such notice, in making arrangements for the meeting of the General Council, or Joint Commission.

We recommend that in cordial fraternity and Christian courtesy the Commissioners of the Methodist Protestant Church assure their Associate Commissioners that while most sincerely and earnestly desiring the enlarged Christian fellowship and mutual advantages to be expected from such a union, and while we most devoutly pray and hope that substantial and enduring common ground may be found upon which these churches may unite, we would candidly and courteously express some things as vitally essential to such union:

FIRST—A statement of the common, fundamental doctrines of the Christian Faith.

SECOND—A representative form of government, securing to the local Church the largest degree of liberty consistent with some form of connectionalism, that will conserve all the great interests of the Church, and most effectively promote the kingdom of God.

J. L. MILLS, *Chairman*,
W. R. DRURY,
W. W. LINEBERRY,
JOHN W. GRAY,
W. C. ADAMSON,
G. E. MCMANIMAN,
S. R. HARRIS,
J. P. MORGAN,
A. L. REYNOLDS, *Secretary*,
J. S. ADDIS,
D. G. HELMICK,
JAMES H. CLARKE,
GEORGE B. MOORE,
T. PLINY FISHERS,
B. F. JARRALL,
Committee.

REPORT OF PROVISIONAL COMMITTEE.

The Provisional Committee have held meetings as follows:

The first meeting was held immediately upon adjournment of the National Council in Portland, Me., for the purpose of organization. Charles A. Hull, New York, was elected Chairman, and Asher Anderson, Boston, Secretary. It was voted that the Chairman approve all bills, and the Secretary was authorized to give credentials to delegates to corresponding bodies.

A second meeting was held in New Haven, Conn., October 24, 1901. At this meeting the following votes were passed: fixing the compensation of the Secretary at $1800; granting an allowance of $250 per annum for clerk hire; also an allowance of $300 per annum for rent of office in the Congregational House; appointment of a committee, Rev. Joel S. Ives, as suggested by the National Council to confer with the Trustees of the Council, respecting the salary of the Treasurer; to pay to the Registrar $250 for services during the three years ending October 20, 1904; to pay travelling expenses of members of the Provisional Committee who attend meetings. It was voted that Rev. Amory H. Bradford be the Chairman of the Program Committee, and other members were elected as follows: Charles A. Hull, Rev. F. J. Van Horn, Rev. E. C. Moore and Rev. Asher Anderson. It was voted that the price of the minutes of the National Council be referred to the Publishing Committee.

The third meeting was held in New York, N. Y., No. 72 Wall Street, Feb. 3, '02. At this meeting the Secretary was authorized to draw an order in the amount of $500 of the payment of the expenses of the Rev. George R. W. Scott, delegate to the ter. centenary of the John Robinson Memorial Church, Gainsborough, Eng. Mr. Scott afterwards paid this amount to the Church as part of the full sum for which the Church made its appeal to the Council of 1898, viz., $5000. It was voted that if upon careful legal inquiry no

Minutes, p. 531.

obstacle should be found, the Secretary be authorized to draw an order in the amount of $500 in part payment of the sum asked for by the John Robinson Memorial Church from the Congregational Churches in the United States. It was voted that the proposition by Rev. E. Lyman Hood to prepare a Card Reference Library be referred to the Secretary and Treasurer. It was voted that the request of Atlanta Theological Seminary to appear in the Year Book be referred to Secretaries A. F. Beard, J. B. Clark and Anderson. It was voted that $200 be added annually to the salary of the Secretary beginning January 1, 1902.

The Rev. L. H. Cobb, member of the Committee on Comity, Federation and Unity, having resigned, a vote by letter received October 28, 1902, resulted in the election of Dr. Lucien C. Warner to fill the vacancy.

Owing to the resignation of Rev. F. J. Van Horn, pastor of the inviting church, the Rev. Frank W. Hodgdon filling the vacant pastorate became a member of the Provisional Committee, and also a member of the Committee on Program.

The Rev. J. W. Platner, member of the Committee on Enrichment of Worship having resigned, a vote by letter received September 1, 1902, resulted in the election of Rev. Nehemiah Boynton to fill the vacancy.

By correspondence ending March 31, 1904, it was voted to pay the expenses of invited speakers at the session of the National Council at Des Moines, Ia., October 13–20, 1904; to engage at an expense of $150 the Rev. James H. Ross for press work for the Des Moines Council; to recommend to the Publishing Committee that a suitable memoir with photograph of Rev. William H. Moore, ex-Registrar of the National Council be published in the twelfth volume of the Minutes of the National Council. The last meeting was held at Grinnell, Iowa, Wednesday, Oct. 12, 1904.

It was voted to recommend to the National Council that the word "Registrar" be substituted for "Secretary" in Sec. XIV. of the By-laws: to approve the report of the chairman of the Committee to be read at the Council: to instruct the Secretary

to have printed copies of the Constitution and By-laws for general distribution, and a special copy, appropriately bound, for the use of the Moderator: to call special attention on the part of delinquent churches to the uncollected dues in the next issue of the Year Book.

Respectfully submitted,

CHARLES A. HULL, *Chairman.*

REPORT OF THE SECRETARY.

In presenting his report to the National Council the Secretary would beg the Brethren to appreciate one thing, simply this, attainment has fallen short of ambition. Something has been realized, but not all that was planned. We have been confirmed in the opinion that "to err is human," and it comforts us to know that men can be divine enough to forgive. Preparing the work in the Year-Book has been very pleasant, and all our relations with the State Secretaries have been of the happiest sort. Their faithfulness should never be overlooked. Nevertheless, faithful, painstaking, persistent and patient though they all are, it seems well nigh impossible to get every name and figure absolutely correct. We are frank enough to say that when the Year-Book of 1904 left our hands we believed it was as free from serious fault as any which had ever been issued. Yet there are mistakes in this volume which we would gladly have avoided. In many respects, however, it may be taken as a standard. Our desire has been to fix certain items with assurance, so that future measurements of our ecclesiastical domain would be approximately accurate. We are grateful for the many kind words of appreciation. Our purpose is if possible to merit confidence and approval.

Someone remarked that there are three kinds of statistics. The aim has been to keep the Year-Book out of that famous category. It is usable. The study of it is profitable. We propose to make it more so.

New tables have been added, all good but one; and that one, conceived in good motive, was arranged for the purpose of discovering whether the differences in the amounts reported by the churches for benevolent work and the amounts which were sent to the Treasurers of the Societies were of such a nature as to make any change in schedules of the States necessary. After a comparison for each of the three years, though a difficulty was found in trying to reconcile fiscal

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Minutes, p. 533.

and calendar years, it is thought best not to continue this feature.

Owing to a pressing demand from Massachusetts, which for obvious reasons merited respect, an attempt was made to reach a satisfactory showing through the schedule. This required the omission of the names of Sunday-school superintendents from the pages on which they usually appeared. The expected approval of the double column did not come, and it was discontinued. In respect then to the reports of our benevolences, it seems preferable to continue the plan which, after the judgment of wise men, has been in vogue from the beginning of the publication, at any rate, until common agreement can provide something better.

One page was added to the book on which will be found our colleges with names of presidents and secretaries or treasurers, number of students, number of volumes in libraries, and amount of invested funds, and value of property. When all the questions have been answered as asked, these figures will be approximately correct, and this page will be of real value and interest. Another page was added to show what the Churches are doing in the States and through the National Council Fund for ministerial relief.

Two tables will be found full of suggestion, those pertaining to membership and additions. The first shows that 187 churches have less than ten members; 772 from 10 to 24; 1162 from 25 to 49; 1422 from 50 to 99; 648 from 150 to 249; 475 from 250 to 500; 109 from 500 to 749; 41 from 750 to 1,000; 16 have 1,000 members and more. In other words, 72 per cent of our churches have each less than 150 members. This ought to be remembered when we are studying church beneficence.

The other table is more interesting still,—that which shows admissions to the churches: 2,571 churches received 10 and less; 1,075 from 11 to 25; 400 from 26 to 50; 120 over 50; 1,308, more than 20 per cent, received none.

Your attention is called to vacant churches and unemployed ministers. In the last Year-Book it will be found that there were in 1903, 1,082 churches actually vacant, cared for in no way whatever. In the same year there were reported 2,113

ministers without charge. Compared with the Presbyterians, our showing is hardly creditable. This may be a question for the Council to consider. Some clear, positive declaration on the part of this body in the way, perchance of relief, if not remedy, would doubtless be acceptable.

The reports of Benevolence are suggestive. We have heard the Secretaries of our Boards say, that, were an increase of thirty per cent added to the receipts of the treasuries, none of the work would be handicapped for lack of funds. Now, the fact appears that just about thirty per cent of contributions reported appear to be diverted from use by the societies. We are not rendering any judgment, but we think the brethren should know how the matter stands. It is pertinent to inquire whether Congregational interests should not have larger consideration.

After eliminating such as are variously engaged,—secretaries, agents, professors, all of whom should somehow be indicated, since they are in the service of the churches,—there will still be found a large number of ministers who must be placed in the category of "W. C." In Connecticut, 24 churches are reported vacant and 129 ministers without charge. In Illinois there are 62 vacant churches and 191 ministers without charge. In Massachusetts we note 54 vacant churches and 476 ministers without charge. In New York, 77 vacant churches and 110 ministers without charge. Ohio, 44 vacant churches and 108 ministers without charge. There are fifteen States in which the number of vacant churches is not largely in excess of unemployed ministers, among them, Indian Territory, Utah and Mississippi. Large centres like Chicago, New York and Boston indicate the greatest excess.

Here certainly is a situation to be considered. The average amount given by the members of our churches in 1903 is $3.16. Two dollars and twenty-three cents found way into the treasuries of our societies. Ninety-three cents, or $614,172, went in other directions—some Congregational, others not. There may be a text in that.

Another thing concerning our Beneficence. During the past few years each society has carried on a campaign of education. Pamphlets and various kinds of publications have been printed

and spread broadcast; conferences for the study of missionary work have been held; all manner of expedients have been employed, devices without number; and the last is a new office to promote giving. In spite of all this, here is the fact: In 1870 the average contribution was $3.21 per member, in 1903 it was $3.16,—five cents less. Are Congregationalists growing poorer, or is Congregational money purposely kept from the agencies for which we are responsible?

Before considering the summaries, a word concerning the work of your Secretary which he has been pleased to do as opportunity offered itself, since he was called to the service of the Council.

A complete card catalogue of ministers has been prepared, with a view of perfecting the Minister's List in the Year-Book, beginning with the year 1901. The card serves to present a chronology of the pastor in his services to the churches. This suggestion that the Council may recommend that names of ministers not reported by State Secretaries for three consecutive years be dropped from the roll may not be considered unwise. Ministers might be led to connect themselves with associations instead of depending for their ecclesiastical standing upon mere requests to have their names retained in the list.

It is recommended also that the names of ministers who are serving the churches as Secretaries, Teachers and Evangelists, appear in the Minister's List designated as such, instead of appearing as they do at present with only the dates of their ordinations. The names of Presidents appear so, and of Professors, and of those who are in the service of the American Board.

Your Secretary has prepared an exhibit for the United States as a whole, and for each State in particular, of the growth of Congregationalism as compared with the growth of the population, in membership, beneficence, home expenditure and Sunday-school enrollment for the several decades since 1870, and so far as he has been able to secure the figures, the same showing for four other denominations: Baptists, Methodists, Episcopalians and Presbyterians. These tables are at the service of the brethren when they find them necessary for conference or other purposes.

Your Secretary has also prepared a Digest of the National Council held from the beginning, and a card-reference-library, also, indicating about everything in places, names, themes and actions of the Council. It has been suggested that the Digest be printed; of course it has a value. To print it would save one not a little time and labor in seeking to learn about matters of importance in connection with the National Council. As it is several volumes must be looked through. In the Digest everything bearing upon a single subject will be found under its appropriate heading. Our Digest might well be called "The Progress of Congregationalism."

The tables of summaries which will be printed with this report, present the following interesting facts:

In the New England group of States, the net gain of churches in three years has been eighteen; of members, 2,926; of Sunday-school members, a loss of 5,072; of Young People's Societies, in members, a loss of 7,517; of Beneficence, a gain of $163,617; and of Home Expenses, a gain of $411,044.

In the Atlantic group, the net gain of churches has been fifty-five; of members, a gain of 6,016; of Sunday-school members, a loss of 619; of Young People's Societies, a loss in members of 1,133; of Benevolence, a loss of $32,600; and of Home Expense, a gain of $120,750.

In the Mississippi, east group, the net gain in churches has been twenty-nine; in members, 3,644; in Sunday-school members, a loss of 5,336; in Young People's Societies, a loss in members of 8,831; in Benevolence, a gain of $7,253; and in Home Expenses, a gain of $751,921.

In the Mississippi, west group, the net gain in churches has been sixty-three; in members, a gain of 5,720; in Sunday-school members, a loss of 600; in Young People's Societies, a loss of 3,048 members; in Beneficence, a gain of $55,460; and in Home Expenses a gain of $658,153.

In the Pacific group, the gain in churches has been twenty-two; in members, 5,489; in Sunday-school members, a gain of 9,938; in members of Young People's Societies, a gain of 807; in Beneficence, a gain of $40,510; and in Home Expenses, a gain of $268,521.

In whole, we have gained during the last three years, 187 churches, or 3^2 per cent; 24,895 members, 3^9 per cent. We have lost 1,689 in Sunday-school membership; 19,722 in the membership of Young People's Societies; gained $234,240 in Benevolence and $2,210,389 in Home Expenses.

In 1901, thirty-six States showed gains and fifteen loss; in 1902, thirty-five States showed gains and fifteen loss; in 1903, thirty-six States showed gains and thirteen loss. The average gains have been: 1901, 1^{99} per cent; 1902, 1^{06} per cent; 1903, 1^{15} per cent.

During the three years, nineteen States showed no loss; each of the rest showed loss in one or more of those years.

This fact is noteworthy. The majority of the States showing steady gains are in the middle west, especially where the zeal of the Missionary finds encouraging response.

Our standing today may be summarized as follows: Churches, 5,900; members, 660,400; Sunday-school members, 738,640; members of Young People's Societies, 166,726.

If a revival of Congregational consciousness, if a marked return to a positive gospel message from our pulpits, if the emphasis which is now being given to fellowship, if the demand for consolidation, even centralization, if what some of our States through their general bodies are planning for aggressive service indicate anything at all, surely coming years will abundantly discover how large our place actually is in the thought and affections of a people who can never forget that an intelligent and growing Christianity is the legitimate product of a true Congregationalism.

All of which is respectfully submitted,

ASHER ANDERSON,

Secretary.

TOTALS REPORTED AT CLOSE OF YEAR 1903.

TABLE I.

	Churches.	Members.	Sunday Schools. Members.	Young Peoples' Societies.
United States,	5,826	656,610	666,436	165,542
Cuba,	6	479	1,957	519
Hawaii,	66	3,293	2,815	665
Porto Rico,	2	18	84	
Indep't and Miss'y S.S.,			67,348	
	5,900	660,400	738,640	166,726

BENEVOLENCE.	HOME EXPENSES.
$2,085,773	$7,938,454
335	1,896
2,859	14,154
	62
$2,088,967	$7,954,566

TABLE II. CHURCHES AND MEMBERS. GAINS AND LOSSES

	Churches.	Gain in 3 years.	Loss in 3 years.	Members.	Gain in 3 years.	Loss in 3 years.
New England (6),	1,636	21	3	252,334	5,057	1,131
Atlantic (12),	701	65	10	86,456	7,049	1,033
Mississippi East (10),	1,492	44	15	161,567	5,554	1,910
Mississippi West (16),	1,553	109	46	122,146	6,868	1,148
Pacific (9),	518	45	23	37,897	5,692	203
	5,900	284	97	660,400	30,220	5,325
Net Gain . . .		187=3^2 p.c.			24,895=3^9 p.c.	

TABLE III. MEMBERSHIP.

	Total Added.	Added on Confession.	Deaths.	Infants Baptized.
New England (6),	37,804	21,699	12,785	11,323
Atlantic (12),	20,311	12,369	3,073	5,883
Mississippi East (10),	40,902	23,808	5,708	9,344
Mississippi West (16),	40,173	22,402	3,581	8,212
Pacific (9),	14,237	6,718	1,213	3,039
	133,027	86,996	26,360	37,801

TABLE IV. SUNDAY-SCHOOL MEMBERS.

	Total.	Gain.	Loss.	Ind. and Miss. S.S.
New England (6),	240,325		5,072	(6) 4,823
Atlantic (12),	86,647		619	(6) 4,645
Mississippi East (10),	162,762		5,336	(9) 19,049
Mississippi West (16),	135,352		600	(15) 29,534
Pacific (9),	46,206	9,938		(6) 10,253
	671,292	9,938	11,627	68,304
Net Loss			1,689	

TABLE V. YOUNG PEOPLES' SOCIETIES.

	Total.	Gain.	Loss.
New England (6),	65,715		7,517
Atlantic (12),	18,317		1,133
Mississippi East (10),	38,190		8,831
Mississippi West (16),	33,544		3,048
Pacific (9),	10,960	807	
	166,726	807	20,529
Net Loss			19,722

TABLE VI. BENEVOLENCE.

	Total.	Gain.	Loss
New England (6),	$3,658,507	$163,617	
Atlantic (12),	710,724		$32,600
Mississippi East (10),	1,096,748	7,253	
Mississippi West (16),	664,960	55,460	
Pacific (9),	317,871	40,510	
	$6,448,810	$266,840	$32,600
Net Gain		$234,240	

TABLE VII. HOME EXPENSES.

	Total.	Gain.
New England (6),	$9,858,867	$411,044
Atlantic (12),	2,850,255	120,750
Mississippi East (10),	5,345,930	751,921
Mississippi West (16),	4,095,388	658,153
Pacific (9),	1,306,414	268,521
	$23,456,854	$2,210,389

REPORT OF THE PUBLISHING COMMITTEE.

The Publishing Committee beg leave to report that care has been taken to follow the instructions of the National Council in the publication of the Year Books for the past three years, and also the Minutes of the Eleventh Triennial Session of the National Council at Portland, Me., 1901.

Year Books have been sold for $1.00 for board covers, and $1.25 for cloth covers, including postage. Council Minutes have been sold for 50c for paper cover and 75c for cloth cover, including postage, with the usual discount to the trade.

Contracts for printing the Year Books of 1902, '03, and '04 were made with the press of Alfred Mudge & Son, and a contract for printing the Minutes of the Council of 1901 was made with the same firm.

Owing to the assignment of Alfred Mudge & Son in September, 1903, your Committee contracted with the "Fort Hill Press," Samuel Usher, to print the Year Book of 1905, and with "The Mudge Press," Frank H. Mudge, to print the Minutes of the National Council of 1904.

The Council will doubtless be pleased to learn that in using paper of lighter weight a saving is gained of $200.00 in the cost of the paper, and a saving of more than that against the cost of the previous year in distribution.

Your Committee is pleased to recommend the following with reference to future issues of the Year Book.

First. That when reports are given by two or more general bodies recognized by the Council in the same state, the churches be published in separate schedules and designated accordingly, except in those cases where churches belong to another state, as is already done with Pennsylvania under the New Jersey Association, and Georgia under the Florida Association.

Second. That, if a proper schedule can be prepared, reports of foreign mission churches be published at the end of the state schedules. In this we are suggesting simply the desire of certain of our missionaries who have requested that such tables be

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Minutes, p. 536.

published, under the approval of the secretaries of the American Board. This would call for about two pages, and the expense would be trifling.

Third. In view of the fact, that, according to custom, the next volume will include the fifth year statistics, your committee would recommend that these statistics be embodied in the state schedules, instead of being printed as heretofore at the end of the State Reports, and published annually. This plan, which has been heartily endorsed by all the state secretaries, to whom it has been referred in full detail, will not require a larger book, and will also meet a demand for these statistics which continues throughout several consecutive years. The plan has been considered by many pastors with favor.

Fourth. The State Secretaries in conference assembled in their triennial meeting would recommend to the National Council that the column designated, "Families" be transferred to the upper schedule page in the Year Book: that the column, "Average Attendance" be omitted; that Legacies be reported at the end of each state schedule and the column so designated be omitted: that the names of ministers in Ministers' List be designated after the manner of vocation as Evangelist, Secretary, Editor, etc.

Your committee trust that these recommendations, with the Report, will be referred to a special committee for action.

Respectfully submitted,

THOMAS TODD, *Chairman.*

REPORT OF SAMUEL B. FORBES, TREASURER OF THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

For the Three Years Ending July 31, 1904.

Receipts.

Cash on hand, July 31, 1901	$14,306.41
Received from the State bodies	31,381.68
A payment on the extra half-cent call	5.68
From Mr. Choate, advertising agent	796.15
From seminaries and benevolent societies	630.00
Rebates on rent and desk hire, Boston office	221.74
Minutes and Year Books sold	390.27
Interest on security fund bonds, $2,000	240.00
Interest on current deposits	695.54
Received for the John Robinson Memorial	4,059.20
Stamps sold	.20
For correction of check	.32
	$52,727.19

Disbursements.

Rev. Asher Anderson, Secretary, salary	$5,961.06
Clerical assistant	674.54
Stationery and postage	353.64
Expressage small bills	47.27
Travel	180.23
Expenses of Boston office	767.04
Use of wire	8.00
Necrology	301.00
Expenses at Pittsburg conference	42.30
Rev. Samuel B. Forbes, Treasurer, salary	908.35
Stationery and postage	25.04
Printing	5.00
Travel	22.90

Minutes, p. 536.

Use of wire	6.30
Rev. Joel S. Ives, Registrar, salary	150.00
Travel	24.00
Postage	2.33
Use of wire	.50
Roll of council	3.75
Transportation services	17.00
Preparation for Des Moines meeting	25.82
American Express Company	3,868.18
Adams Express Company	2,329.57
Merchant's Express Company	123.67
Other expressage, Year Books	14.56
Mudge & Son, printers	19,581.22
Thomas Todd, printer	150.83
Rev. J. H. Ross, Press work	100.00
Prof. D. N. Camp, Auditor	3.45
Miss Powers, clerical services	15.75
Rev. G. R. W. Scott, delegate to Gainsboro, Eng.	500.00
Gainsboro Memorial Church, appropriation by Prov. Com.,	500.00
Gainsboro Church, by Mr. G. R. W. Scott	4,059.20
Congregational Church Building Society	29.61
Pilgrim Press, advertising	9.60
Congregational S. S. and Publishing Society	8.90
American Congregational Association	202.50
Rev. George Adams, express charges	3.26
Rev. C. H. Daniels, telegraph	1.75
Rev. Cyrus Richardson, travel	6.00
Rev. J. S. Jenkins, expenses at Portland, Me., 1901	30.80
Rev. S. H. Virgin, travel	10.00
Rev. H. A. Schauffler, travel	39.91
Rev. T. C. McClelland, travel	15.34
Rev. D. F. Bradley, travel	21.00
Rev. F. K. Sanders, travel	12.10
Samuel B. Capen, expenses	130.18
Rev. N. T. Blakeslee, expenses	.90
Bill of Fowler Bros., Express	2.85
Rev. Amory H. Bradford's Address, Publication of	54.00
Traveling expenses	189.17

Expenses at Pittsburg Conference:	
Rev. B. B. James	24.55
Rev. W. H. Ward	16.00
Rev. A. E. Dunning	67.00
Rev. E. B. Sanford	68.70
Pres. A. T. Perry	8.35
Rev. S. M. Newman	16.50
Rev. Albert F. Pierce	42.00
Rev. Washington Gladden	19.75
Prof. F. K. Sanders, travel	8.11
Expenses of S. S. committee	27.49
Frank W. Merrick, work on committee on Labor	10.00
Rev. B. B. James, expenses on committee	23.50
Rev. A. F. Pierce, expenses on committee	36.00
Rev. Washington Gladden, expenses on committee	15.00
Rev. E. C. Moore, expenses on committee	13.32
Rev. F. W. Hodgdon, expenses on committee	74.76
Returned for overpayment	10.58
Cash balance on hand, July 31, 1904	10,705.21
	$52,727.19

Hartford, Conn., Aug. 17, 1904.

AUDITOR'S CERTIFICATE.

I hereby certify that I have examined the books and accounts of Rev. Samuel B. Forbes, treasurer of the National Council of the Congregational Churches of the United States, and have found the same to be correct, showing a balance in the treasury, July 31, 1904, of ten thousand seven hundred and five dollars and twenty-one cents ($10,705.21) which is deposited with the Connecticut Trust and Safe Deposit Company, Hartford, Conn. and on the same date, a balance of the Security Fund, of three thousand two hundred and twelve dollars and eleven cents ($3,212.11) of which two thousand dollars is invested in railroad bonds, and one thousand two hundred and twelve dollars and eleven cents is deposited in the Society for Savings, Hartford, Conn.

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN. Sept. 3, 1904.

MINISTERIAL RELIEF.

TRIENNIAL REPORT OF THE BOARD OF TRUSTEES OF THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

REV. WILLIAM A. RICE, NEW YORK, N. Y., SECRETARY.

To the National Council of the Congregational Churches of the United States:—

Brethren: The last Council discontinued the Committee on Ministerial Relief, and placed this important matter in the care of the Board of Trustees. All the members appointed at that time have continued in the service save three. Mr. Edward H. Baker of Connecticut and the Hon. Arthur H. Wellman of Massachusetts, resigned. The Board elected Rev. Joseph H. Selden of Connecticut and Mr. Guilford Dudley of New York to fill these vacancies. The death of Rev. Elijah Horr in February of the present year, left a vacancy which has not been filled. Dr. Horr for some years had been an active and efficient member of the Board, commending himself to all his associates by his wisdom and fidelity, and endearing himself to the beneficiaries through his appreciative consideration of them in their need.

Amendment to the Charter.

The Council at Portland, Me., instructed the Trustees "to endeavor to secure an amendment to their charter, increasing the limit of property which they are allowed to hold, to not less than one million dollars."

At one of their earliest meetings a committee was appointed to apply to the General Assembly of Connecticut for this change in the charter. The Committee was successful, the desired change being authorized on April 21, 1903, and accepted by the Trustees at their meeting in New Haven, Feb. 4, 1904.

Appointment of a General Secretary.

The Council further directed the Trustees "to devise and vigorously prosecute the best methods for increasing the perma-

Minutes, pp. 536, 552.

nent funds, the income of which shall be used for ministerial aid, by receiving legacies and special donations, while not neglecting the present needs of disabled ministers, and the widows and children of deceased ministers."

In furtherance of these instructions, the Trustees immediately appointed a Committee "to consider and report as to the appointment of a permanent secretary of Ministerial Relief." A resolution passed at a subsequent meeting of the Board, gave added emphasis to its purpose to secure a Secretary, "to take entire charge of the work," his efforts to "be supplemented by such additional men and means as necessity may require." The final issue of this step was the appointment of Rev. William A. Rice, pastor of the Belleville Avenue Congregational Church of Newark, N. J Mr. Rice began his work on Nov. 1, 1902, and has served one year and nine months of the three years covered by this report.

The Board is under special obligation to Rev. Asher Anderson, who acted as Secretary of the Directors until the new Secretary assumed his duties. This service, involving much correspondence and many office details, was rendered with efficiency and without cost to the Fund.

A Central Office Established.

Headquarters have been established in the United Charities Building, Fourth Avenue and 22nd Street, New York, where are also located the New York offices of four of the National Societies. The Ministerial Relief Fund shares the expense of its office and of a stenographer with the New York Home Missionary Society, thus increasing its operations and reducing its expenses.

Field Secretary for New England.

After the death of Dr. Whittlesey, who for nine years had served the churches in their care of the veterans, with heroic and unremitting devotion, the Directors appointed Rev. Edward Hawes, as Field Secretary. Dr. Hawes had long been a pastor widely known and honored, and so was admirably equipped to promote the interests of Ministerial Relief. The Board has continued his services until the present Council, as Field Secretary for New England.

A Valuable Correspondent.

Mrs. Whittlesey was requested to continue, for a time, as the medium of communication between the Board and the beneficiaries. By her large experience in this work in co-operation with her husband, and by her tact and tenderness, she was peculiarly fitted to correspond with these aged and suffering disciples, scattered in all parts of our country. She continued this service until Jan. 1, 1903.

Methods of Appeal.

At the time of the appointment of the new Secretary, the Board issued to the ministers and churches throughout the country, a letter of introduction and appeal. The result has been that invitations to present the work before conferences, associations and churches, have been as numerous as he could possibly accept. A like opportunity has been afforded Secretary Hawes in New England. In addition to these efforts, circulars, setting forth the importance and claim of this cause, have been widely distributed to ministers and churches. Several thousands of letters have been written, and personal appeals have been made to many individuals.

Special Efforts to Secure Support of Ministers.

Ministers have been invited to share in building up the Fund, by regular annual subscriptions, during their earning period, and have responded encouragingly. We believe their number will increase as the importance of this work is more fully realized. In all the denominations the ministers probably comprise the larger part of the stated givers to Ministerial Relief. Thereby they alleviate the feeling of reluctance, should they ever become beneficiaries, and also more readily obtain the hearty co-operation of the laymen and the churches.

The Permanent Fund and the Present Needs.

Prior to the last Council your servants in the matter of Ministerial Relief clearly regarded it as their chief duty, as rapidly as possible, to create and enlarge a Permanent Fund. They followed the plan, in the main, of appropriating to beneficiaries, only the income of the Fund, and such gifts as

were designated for immediate use. All other receipts, after deducting necessary expenses, were added to the Permanent Fund. While fully sharing the conviction that a large Permanent Fund is very important, we have been guided by your latest instructions, and have "not neglected the present needs of disabled ministers, and the widows and children of deceased ministers." This course appears to have been generally approved. Though the establishment of a Permanent Fund should be our ultimate goal, few feel that it should be built up at the expense of present want and distress. Many hold that one generation can not be expected to establish a fund ample for several succeeding generations, but that each generation should have its part in such a provision.

The Beneficiaries.

The 98 Beneficiaries who have received help from the Fund in the last three years represent 34 States and Territories, including the District of Columbia. Thirteen were from the New England, 11 from the Middle, 15 from the Southern, 46 from the Western, 9 from the Pacific States, and 3 from the Territories, and one from the District of Columbia.

The Board has adopted a series of principles to govern the making of grants. The *fundamental* one is "extent and character of service," made operative by "age, extent of disability and degree of need." One is entitled to the benefits of the Fund, not because he has put into it by personal gifts, a sufficient sum to earn, as an annuity, the amount of his yearly grant, but because he has put into the churches all his ability and strength, with a devotion in no sense to be measured by his meager salary.

So far as the seventeen years' history of this fund shows, a comparatively small percentage of ministers or their widows have been obliged to seek its aid. Many others in need have been ministered to by the State funds. In many cases sons and daughters or other relatives have esteemed it a privilege to care for these disabled servants of Christ. But doubtless not a few, in great need, have suffered in silence, because they were unwilling to seek aid, or thought others more needy, or waited for some one through his own initiative to find out their distress

and recommend them to the Board for help. The figures of the past three years are very suggestive.

From Aug. 1, 1901, to July 31, 1904, 48 ministers, 47 widows, and 3 daughters of ministers deceased, received aid. The oldest was 97, the youngest 30, the average between 65 and 66. One died in 1901, 4 in 1902, 7 in 1903, and so far 3 in 1904, a total of 15. With this reduction, together with the 19 who did not renew their applications, we have 64 left on the roll. But they represent more than 64 people. Most of the ministers still have their wives spared to them, usually quite as seriously disabled as themselves. In not a few cases there are adult, invalid sons or daughters, and in several instances widows are left with little children. In one home the widow has five children to care for, and the oldest is only about 12. A grant of $200 a year, which with a single exception, is as large as your Board has felt warranted in making, is manifestly too small under such conditions. But in order to respond in some degree to every worthy and eligible applicant, as has been done during the past three years, the funds would not permit a larger maximum. In most cases the total amount granted to one family has been much less than $200, the range being from $10 up to the maximum, the average $86.

NATIONAL MINISTERIAL RELIEF A NECESSITY.

Of the 98 Beneficiaries aided, 47 resided in states having Ministerial Relief Societies, while 51 lived in States or Territories where no local provision is made for worn out ministers.

Thus we learn that there are many worthy, disabled and needy ministers or widows, living in States where there are organizations for Ministerial Aid, who for one reason or another, cannot obtain help from such organizations. The State Societies have been formed to minister to those whose service and standing have been for some considerable time, or are still, within the bounds of those States. This is just and fair. No State Society could distribute its funds throughout all the States. But how often it occurs that one's ministry is distributed among churches in different States, and at the last he has no claim on the funds of any. Sometimes a minister who has spent his life in the Home Mission field in the far West, when he is too old to work,

returns to his native State to spend his closing days. Here he may at last leave a dependent widow. But neither of them comes within the regulations as to grants from the Aid Society of that State. Thus a National Fund becomes a necessity for many who reside in States which have Ministerial Relief organizations. Nearly one half of the beneficiaries under the National Council Fund reside in such States.

But what of the larger number living in States, where the churches are small, the conditions difficult, and State Societies have not been organized, because they could not possibly be sustained? Have these brethren and sisters no claim upon the whole body of our churches? To deny this would be to strike a blow at the foundation principle of all the missionary efforts of the churches. A national organization is a necessity for all the newer States, for the frontier churches and ministers and for the missionaries, whether under the Foreign or Home Societies. It is a practical example of the truth that "The strong should help the weak," of the Apostle's exhortation "Bear ye one another's burdens." It gives vitality and realization to our Congregational boast of brotherhood and fellowship. It proves that autonomy in the local church and independency as a denominational characteristic do not destroy, as other bodies have so often charged, our love for one another and our firm purpose of co-operation and helpfulness.

Incidents of Encouragement.

The Board has been encouraged in its efforts to secure this broad, national outlook, by the fact that several State Associations have appointed standing committees on Ministerial Relief, auxiliary to the National Council Fund, and by unanimous vote have urged all the churches in those States to make annual offerings to the National Fund. In many cases these standing committees have given efficient assistance to the National Secretary, and been helpful in bringing to our attention the worthy beneficiaries in their several State Associations.

The Manhattan Association of Congregational Ministers including Greater New York, voted unanimously this year to merge their "Fund for aged and infirm ministers," with the National Council Fund, and recommended all the churches to

make annual offerings to the same. The result is that many of the churches in the Metropolitan District now include this cause in their annual benevolences.

Relation of National and State Organizations.

We are pleased to report that many of the State organizations for relief have cordially shared with the Board in sustaining this work. In several cases the grants to beneficiaries are jointly borne by State and National funds. At least one of the State Societies has expressed its readiness to enter into organic union with the National Fund, by turning over its receipts, aiding in the examination and recommendation of local applicants for aid, and endeavoring to secure the practical assistance of all the ministers and churches within the bounds of the State. By such union of forces and interest, when it comes spontaneously, with heartiness and enthusiasm, a great uplift may be brought to the work in many localities, and better care given to those in need. Whatever differences of opinion as to organization or methods may prevail, it is evident that those who have been called to promote Ministerial Relief, whether along State or National lines, are inspired with the same spirit and purpose, namely, the gathering of funds sufficient to generously provide for the comfort of body and peace of mind of all our brethren and sisters who have come to a helpless old age in the service of our churches.

Receipts and Disbursements.

The report of the Treasurer shows receipts for three years, ending July 31, 1904, as follows:—

From Estates	$7,315.04
From Interest	14,907.76
From Churches and Individuals	33,981.10
Total	$56,203.90

The disbursements have been as follows:—

Added to the Permanent Fund	$12,203.39
Distributed to Beneficiaries	25,473.55
Paid in expenses of administration	18,526.96
Total	$56,203.90

With regard to this statement the following observations are pertinent.

The actual receipts do not represent all that has been accomplished financially during the past three years. For example, there are about $2000 of subscriptions secured last year not yet due, which we regard as good. We have had intimations from several parties, by their application either in person, or through their attorneys, for the proper form of bequest, that the Fund is remembered in wills, that have been recently written. And in estates now in process of settlement there are several thousand dollars which will be paid into our Treasury.

The report presented to the last Council was for three years and three months, showing a total of receipts from April 30, 1898 to July 31, 1901, from estates, interest and churches and individuals, of $45,424.24. The total gain for the last three years over the immediately preceding three years and three months, is $10,799.66. This comparison shows an increase from estates of $5133.56, and from churches and individuals, $5999.29. These figures reveal an encouraging growth.

One reason why the additions to the Permanent Fund during this triennial, have not been as great as in some others, is that a larger amount has been distributed to beneficiaries, than in any like period since the fund was inaugurated. In round numbers the amount of aid given in the three year periods, is as follows: ending in 1892, $1919; in 1895, $5331; in 1898, $10,466; in 1901, $17,418; and in 1904, $25,473. This is $8055 more than in the next largest three year period in the history of the Fund.

The grants of the last three years were distributed as follows: To the New England States, $2439.45; Middle States, $3530.30; Southern States, $2258.25; Western States, $12,724.50; Pacific States, $2625; and to the Territories and District of Columbia, $1895.50.

The Board has not been indifferent to your instructions, "that the expenses of administration be reduced to the lowest possible terms consistent with the efficient prosecution of the work." It has been its aim to do this as a matter of sound business principle, as well as of justice to the donors, and those who are to have the benefits of the Fund. We have believed that "the

efficient prosecution of the work" requires the care and effort of one or more secretaries. During the entire three years one secretary has been in the field, and for twenty-one months, two, one in charge of the whole work and the other laboring especially in New England. While this has called for larger expenditures it has resulted in larger receipts. We have spent more but we have raised more.

The value of such labors is not to be measured by the immediate returns in money. It is a work of education, of making friends who may stand by this important cause for years to come. It is not an easy task, nor one that can be accomplished quickly, that of establishing a great denominational benevolence, national in its scope, securing for its maintenance the annual contributions of churches and individuals, and among these latter some so devoted as to remember it in their wills. The first years are apt to call for expenditures disproportionately large when compared with the receipts.

While such has been the experience in this enterprise, yet when viewed by the whole period of seventeen years and five months, since the first money came into the hands of the Council's treasurer, in March, 1887, to the close of the fiscal year July 31 last, the result is not discouraging, nor do the facts reveal extravagance. The total receipts have been $254,188.09. Of this amount $56,874.08 were used in expenses, $61,584.40 granted to beneficiaries, and $135,730.51 permanently invested. The present actual value of these investments is $136,717.30. In other words, beginning seventeen years and five months ago, with a capital of $10,000, the Ministerial Relief Committee, the Directors, and the Board of Trustees, as from time to time constituted, have paid all their expenses, increased their capital to $136,717.30, and distributed to about 175 families, who otherwise must have suffered most humiliating and pitiful distress, $61,584.40. But besides all this, they have secured for the cause of Ministerial Relief a sure and loving place in the hearts of many individuals, and encouraged hundreds of churches to include it in their regular, annual benevolences.

These efforts have doubtless stimulated the interests of

Ministerial Relief as conducted by State agencies, of which there are about fifteen. We may reasonably hope that from now on it will be possible to reduce the percentage of cost without impairing "the efficiency of the work." This would at once be the case were we able to secure that fixed annual income from the body of Congregational believers, throughout the entire nation, which the true worth and distressing need of the aged ministers and their widows justly warrant. Instead of distributing $25,000 in three years, this amount annually would not adequately meet the exigencies of those who look to this fund for necessary assistance.

Apathy Ceasing, Devotion and Enthusiasm Beginning.

Too long has this National movement been delayed. Too slowly has the Fund grown. But we rejoice that there are signs of improvement; that apathy and neglect are to cease. In 1901, 1178 churches contributed to the State and National Funds, as reported in the Year Book. In 1902, 1237, and in 1903, 1447. This annual gain in the number of contributing churches is very gratifying.

Our brethren and sisters who need our help cannot plead their own cause nor proclaim their distress. It would be both indelicate and impossible. They have the sensitiveness of refinement, they are in many cases too feeble to attend church, and they no longer make public addresses. We rejoice that they have brethren to plead for them. There are pastors to tell the story of their fidelity, devotion and sacrifice, and there are laymen who are responsive and ready to help. May we not expect that Congregationalists who are so generously giving money to Foreign and Home Missions, will also give to sustain the aged and incapacitated foreign and home missionaries? That those who are planning to bequeath large sums to hospitals, to homes for orphans and for the indigent aged, will provide also and specially for the worn and weary veterans of our churches, for the helpless widow and the orphaned children of the manse? "He that provideth not for his own hath denied the faith." Is not the time at hand when a new leaf is to be turned in the Congregational records in this matter of Minis-

terial Relief? We recognize that it *is* a *local* claim which should not be neglected. Every State Fund should be better supported. But in addition to this there *is* a *national* claim; and something worthy of our denomination and adequate for the necessities of our aged brethren and sisters, should be immediately realized. The call is insistent. The need is pathetic. Our constituency is abundantly able, and if properly informed, we believe heartily willing, to heed the call and meet the need.

We therefore ask this Council to give renewed emphasis to the support of this Fund and to the importance of presenting its operations and needs, before Congregations, Conferences and Associations; to urge its claims upon the ministers and the churches in all parts of the country, and to request those who would contribute generously to our benevolent causes through direct personal gifts or by will, to include "this sacred work, which is demanded by our enlightened sympathy, by the honor of our churches and by our loyalty to Christ."

H. Clark Ford,
T. B. McLeod,
George R. Merrill,
Robert W. Patton,
Charles A. Richards,
Henry A. Stimson,
Amory H. Bradford,
William H. Strong,
Joseph H. Selden,
Lucien C. Warner,
Edward Whitin,
Asher Anderson,
S. B. Forbes,
Guilford Dudley,
Trustees.

Report of the Special Committee on the Report of the Trustees.

The Committee to whom the Report on Ministerial Relief was referred have considered the questions involved in the

statements made to us with as much care as the limited time and the small opportunity for consultation afforded in a gathering like this would permit.

There are three degrees of importance attached to measures which are brought before this Council. Some are important; some are more important; and some are most important. Whatever may be the classification into which it justly falls, it is enough for us to claim that the cause of Ministerial Relief is important. It cannot be dismissed from our thought as a mere trivial and incidental matter. In theory the Christian Church, if not the supreme, is yet one of the highest types of brotherhood of which we have any knowledge. It is each for all and all for each. The strong ones to lend of their strength to the weak. The wise ones to send beams of their superior intelligence into the minds of those who are grappling with problems too hard for them to solve. The full one to supply the empty.

The spirit of the Christ who is our Elder Brother, and who when here was the Helper of the helpless, and who bore the burdens of our humanity both in life and in death, is to be illustrated by those who believe in Him.

The report which has been placed in our hands presses three things on our attention.

It tells the story of a need which can neither be disguised nor belittled. There are worn-out and disabled ministers who belong to our body. There are widows and children of deceased ministers left in circumstances which require that they shall be sheltered and clothed and fed by other hands than their own.

It tells the story of faithful and successful work done by a Board of Trustees, composed of men as intelligent and keen sighted and consecrated as we have in our body, and by Secretaries who have taken a broad and loving interest in their task, and who have won a large measure of confidence from those whom they have been allowed to address. If there has been any failure in reaching desired results it does not lie at the door of these men.

But with this story of need clearly told, and this story of work faithfully accomplished, there is one feature of the report

which cannot fail to start questions in the minds of men who take an interest in our Congregational affairs, and are wont to give a somewhat careful consideration to the work of our different Societies. It is the ratio of expense to receipts. There is nobody who will not feel that nearly one-third of the entire receipts is too much to go to the administration of the receipts. When men contribute a dollar to benevolence of any sort, it is only natural that they should wish to see pretty nearly the whole of the dollar go to the object for which it was given. What is the difficulty? What is the explanation of this somewhat anomalous condition of things? The answer is not far to seek. It is found in a few simple, obvious facts.

In the first place, the work on the large scale on which it has been projected by the National Council is comparatively new. New schemes for getting rich, and novel faiths and methods for bringing in the millenium, find ready adherents; but fresh plans for helping men, no matter how wise the plans, have to wait their turn. Hard-headed business men will be the first to understand how absurd it is to expect gratifying returns from investments made in mills and stores and banks, and railroads, until these several enterprises can be fairly set on their feet.

In the second place, the appeal which the friends and agents of Ministerial Relief have to make to their constituency has nothing in it to stir the imagination or arouse enthusiasm. When men are asked to give a dollar to build a church, or to aid a Sunday School, or to start a college, or to send a missionary to China or Japan, or India or Africa, it is easy in fancy to forecast the fruitfulness of the contribution. In this instance it is a feeble limb to be sustained; it is a sorrowing widow to be comforted and fed; it is an orphan child to be assisted until self-support is possible. So far as the minister, who is too feeble for further service, but is still living, is concerned, Ministerial Relief is simply the smoothing of a path to the grave. The appeal is to pity, to tender compassion, to justice and to faithfulness; but there is no note of the stirring war-cry in it. Men and women who wish to make their lives tell, and their wealth tell for the most possible, are in danger of listening exclusively to other calls.

In the third place, the very sections of country — States, for instance, like Massachusetts and Connecticut, where the most enthusiasm might have been expected in behalf of this cause, and where, as a matter of fact, deep interest has been shown in the cause, and handsome contributions have been made, had organizations for this end in effectual working order. This was an acknowledgment of the need of doing something in this direction, and it was in some measure a preparation for the wider appeal; but at the same time it made it somewhat more difficult to get the ear of some of the pastors and some of the churches.

In the fourth place, there has been a lack of deep conviction that the class of persons for whose aid Ministerial Relief was called into existence are a sacred trust imposed by the love of Christian Brotherhood on the hearts and consciences of our churches.

But whatever the difficulties, and whatever the explanation of the difficulties, there must be no abatement of interest in this work and no folding of hands in its prosecution. Those who are entitled to aid from our churches must receive it. For there can be few things in connection with administration so blameworthy as leaving worn-out ministers and the widows and dependent children of worn-out ministers without the assistance to which, under the care of Christian brotherhood, they are entitled. It is not at all that we may not be so lamentably far behind our Methodist and our Presbyterian brethren in this high service of distributing to the necessities of the saints that we are to do this work. Nor is it that we may escape the scandal of neglecting the needy of our own household of faith. It is that we may meet the demands of simple, even-handed righteousness in dealing with those who have been the servants of the churches, and exemplify the love of Christ in bearing one another's burdens, and so be able to make Christian brotherhood something real.

There is no need, however, of a percentage of expense so out of proportion to the receipts. There is a remedy and the remedy is near at hand. It is not by reducing the agencies of appeal, but by increasing the receipts. Give ten dollars where

one is now given, and the problem is solved at getting what we want at small expense. In other words, if the ministers in our body who have never presented the subject of Ministerial Relief to their people, and have never opened their pulpits to others to present this subject, and if the churches which have never placed this cause on their schedules for offerings, would fall into line, and do what they can to help, the matter of the excessive percentage of expenses to income would be settled at once, and settled in the only way in which it ever can be settled in justice and love. Precisely, this is what we may expect. It will take time and patience to bring this about, but time and patience will accomplish the work, and the hour is not distant when our Congregational churches will rise to the full demands of the situation, and lovingly minister of their substance to the full measure of the needs of these holy men of God, who can toil no longer, and to the widows and children who now miss the strong arm on which they once leaned.

Your Committee, therefore, recommend that:

1. The Board of Trustees of the National Council be charged with the duty of securing and administering funds for the object known and designated as Ministerial Relief.

2. In the prosecution of this work the Trustees of the National Council be authorized to employ a Secretary and such other help as in their judgment may be necessary, to bring this cause to the attention of the churches, and also to individuals, who are known to be favorably inclined towards the object aimed at in Ministerial Relief, or who are likely to become interested in it when it is properly laid on their minds and hearts. But this recommendation is made on the understanding that the most rigid economy consistent with efficiency of administration is to be practised by the Board of Trustees.

3. The Trustees of the National Council in their management of the affairs of Ministerial Relief, work, as hitherto, toward the double end of securing help for immediate needs, and also for increasing the Endowment Fund. With the start already made, and the experiences and friends gained, and the facilities in hand for reaching larger numbers of people than ever before, it seems only reasonable to look for such an increase in the

coming three years that the present Endowment Fund of $136,000 may be carried up to a round $200,000.

4. This Council expresses anew its sense of the importance and urgency of Ministerial Relief, and that it hereby urges all ministers and churches identified with the National Council to enter into hearty co-operation with those who are specially charged with the duty of securing and administering money in aid of the persons entitled to aid from this fund to the end that the claims of this cause may be duly recognized by all in all parts of the land, and worthy provision made for the assistance of those whose need can hardly be thought of as other than in a very special sense, the call of the Master to clothe the naked, to feed the hungry, and to comfort the afflicted.

F. A. Noble.
Philip S. Moxom.
M. A. Bullock.

Treasurer's Triennial Report.

Report of Samuel B. Forbes, *Treasurer of the Trustees of the National Council of the Congregational Churches of the United States, for three years, ending* July 31st, 1904.

General Receipts.

Cash on hand July 31st, 1901		$7,026.92
Received legacies		7,315.04
From churches and individuals		33,771.24
Sale of office fixtures		13.00
Money sent to Dr. Rice for expenses (returned)		196.86
Received for re-investment		79,546.33
		$127,869.39

Income.

From invested funds	$14,510.57	
Interest on current deposits	397.19	
		$14,907.76
		$142,777.15

Hartford, Conn., August 17th, 1904.

Disbursements.

Paid Beneficiaries	$25,473.55
Rev. William A. Rice, special services	35.49
Salary, one year and nine months	5,250.00
Rent of New York office	399.10
Travel, printing, and all other expenses	2,829.25
Paid Samuel B. Forbes, salary	2,100.63
Travel, printing, and all other expenses	147.43
Paid Rev. Edward Hawes, Secretary, salary	4,600.00
Travel, and all other expenses	805.41
Paid Rev. Asher Anderson, Secretary, services and travel	174.16
Paid Mrs. Whittlesey, clerical services	931.81
Paid expenses of New Haven office	196.93
Treasurer's Bond	60.00
Safe Deposit Drawer	36.00
Services of Attorney	21.25
Pilgrim Press, advertising	164.50
Advance Publishing Co.	92.50
Mudge & Son, bills for printing	45.00
Taxes on St. Paul property	141.41
Paving street fronting the property	360.47
G. W. Moor & Co., commissions	81.93
S. K. Humphrey, for conveyance of property	2.75
Deficit on Congregational work, as agreed	31.39
Expenses of New Haven Conference	3.65
Returned on request of donor	15.90
Money invested	96,199.17
Cash on hand July 31st, 1904	2,577.47
	$142,777.15

MINISTERIAL RELIEF PERMANENT FUND, JULY 31ST, 1904.

In Connecticut Savings Banks	$19,300.00
In Garfield Savings Bank Co., Cleveland, Ohio	25,000.00
In Connecticut Trust & Safe Deposit Co.	39,901.94
Chicago, Rock Island & Pacific 4% Bonds	15,000.00

Atchison, Topeka & S. F. 4% Bonds	$1,500.00
Five Shares Preferred Stock in same Company	500.00
M'ge on City Mission property in Cleveland, O. 5%	3,800.00
Bonds of Buffalo & Susquehanna R.R. Co. 4%	15,000.00
Bonds of Gulf & Ship Island R.R. Co. 5%	10,000.00
Two payments on $5000.00 of Cuban 5% Bonds	1,837.89
St. Paul real estate, estimated	2,300.00
Cash on hand July 31st, 1904	2,577.47
	$136,717.30

GIFTS BY STATES TO THE MINISTERIAL RELIEF FUND FOR THE THREE YEARS ENDING JULY 31ST, 1904.

Arizona,	$100.00	Nebraska,	$995.84
California,	237.17	New Hampshire,	737.21
Colorado,	184.58	New Jersey,	1,902.23
Connecticut,	5,237.36	New York,	4,637.45
District of Columbia,	15.00	North Carolina,	7.11
Florida,	89.59	North Dakota,	105.42
Georgia,	55.33	Oklahoma,	14.55
Hawaii,	2.00	Ohio,	545.92
Idaho,	79.20	Oregon,	95.93
Indian Territory,	.97	Pennsylvania,	1,197.63
Indiana,	47.65	Rhode Island,	512.10
Illinois,	533.67	South Carolina,	1.00
Iowa,	493.11	South Dakota,	118.99
Kansas,	274.52	Tennessee,	18.00
Kentucky,	2.00	Texas,	58.00
Louisiana,	21.07	Vermont,	785.69
Maine,	229.05	Virginia,	27.95
Maryland,	35.26	Washington,	208.40
Massachusetts,	14,780.18	Wisconsin,	133.08
Michigan,	5,319.86	West Virginia,	2.00
Minnesota,	589.85	Wyoming,	52.07
Mississippi	1.10		$41,118.87
Missouri,	566.07		
Montana,	67.41		

Auditor's Report.

Hartford, Conn., September 12, 1904.

I have this day examined the books and general accounts of Samuel B. Forbes, Treasurer of the Trustees of the National Council of the Congregational Churches of the United States, and find the assets of the Ministerial Relief Permanent Fund to be on July 31st, 1904, $136,717.30, including the balance of cash on hand ($2,577.47).

I find the books correctly kept, and believe the Treasurer's statement to be correct.

Edward R. Beardsley, *Auditor.*

REPORT OF THE COMMITTEE ON CONGREGATIONAL EXHIBIT AT THE LOUISIANA PURCHASE EXPOSITION.

This Committee was appointed at the last Council to see that Congregationalism should be properly represented at the Universal Exposition in St. Louis to celebrate the centennial of the Louisiana Purchase.

As the pioneer denomination to establish churches and found colleges in this great region west of the Mississippi River, it seemed fitting that we should make some showing of our work and ways. In this determination we were but falling into line with the other religious bodies of our land. At that time the Exposition authorities encouraged the expectation that there would be a great Temple of Religion erected on the grounds for religious gatherings and denominational exhibits and headquarters. After a vexatious delay this plan was abandoned, and the various religious bodies were left to act separately and unaided by any appropriation. The other denominations forthwith decided to make no material exhibits, and it seemed wise to your Committee, after consultation with the officials of the National Council, to take similar ground.

Three lines of activity remained open, and these we have followed with a considerable degree of success.

First. The offer of the First Church of St. Louis to maintain a free information bureau and headquarters for Congregationalists was accepted, and such a bureau has been established. It has replied to over a thousand requests for lodging places on the part of visitors to the Fair, and has proved its usefulness in other ways.

Second. A large number of our representative pastors, college presidents and secretaries, were invited to occupy Congregational pulpits during the Fair period. The idea met with universal approbation, and the response was gratifying. Some thirty preachers have accepted our invitation, and except for August and the latter part of July, scarcely a Sunday has passed

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Minutes, p. 534.

when some truly representative visiting Congregational preacher could not be heard in St. Louis. The response by these brethren is the more commendable as your Committee could offer them no remuneration.

In behalf of the churches of St. Louis and the denomination at large, we wish to express to these brethren our hearty thanks. Many of our pastors who were obliged to decline the invitation did so with sincere regret, and expressing their sense of honor and privilege in being called to this service. We are the only denomination which has taken any steps in this direction.

It was with a keen sense of disappointment on our part that Dr. Campbell Morgan, who had planned to spend two full months in St. Louis under Congregational auspices, was impelled to return to England. We had hoped to carry on an aggressive Bible study and evangelistic campaign under his leadership.

Third. A Congregational day at the Exposition was decided upon in co-operation with the St. Louis Congregational Club. October 21st, the day following the one selected for the adjournment of the present Council, was chosen and preparations are now complete for making this a creditable rallying of our forces. There will be a public meeting in Festival Hall at 2.30 P. M., at which it is hoped many from this body will be present and take seats upon the platform. We look to the Moderator of the Council to preside, and excellent speakers will discuss the theme "The Province of the Church in the Modern World."

In the evening of the same day the St. Louis Congregational Club will give a supper and reception in the Missouri State Building, to which all members of this body and delegates to our Missionary Societies will be invited. We have arranged for a special train on the Wabash Railway to go to St. Louis soon after adjournment on Thursday evening, October 20th.

Respectfully submitted,

Cornelius H. Patton
Morton Dexter
Chas. M. Sheldon
William A. Waterman
Lucien C. Warner

REPORT OF THE COMMITTEE ON CHURCH PROPERTY.

It is said that the Congregational churches of the thrifty state of Connecticut in the past two hundred years have lost by business neglect nearly a million dollars. Connecticut learned its lesson at enormous cost, and now the Missionary Society of Connecticut has obtained legal power to hold trust property up to $300,000, and already holds nearly $200,000 in six separate trust funds. It rightly calls itself "The agent of the Congregational churches of Connecticut for the administration of trusts."

The Maine and Vermont Missionary Societies receive similar trusts committed to them by individuals, by churches, or by courts.

Leading attorneys in various states have generously responded to the inquiries of this committee, as to the laws of their respective states, and have made very valuable suggestions to us. We are deeply indebted to them.

We find great variety in state laws. Several states have recently passed laws helping to recover church property; but in a number of states there is still no legal way to dispose of the property of an extinct or dying Congregational church except to distribute it among the few survivors. Hundreds of thousands of dollars given originally for Congregational churches have been utterly lost for Christian work.

In most states a church now has power to become incorporated and to hold property, without having a separate society for its secular affairs. Many churches, especially in the Eastern states, are thus taking legal control of all their own property and letting the so-called parish or society organization pass out of existence. In several states the State Association or the State Home Missionary Society has become incorporated with power to hold property in trust, and is receiving as such legal trustees the real estate and Endowment Funds of individual

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Minutes, p. 536.

churches. In Ohio two local conferences have recently become incorporated for the express purpose of receiving the proceeds of the sale of extinct church property, and then, by vote of the local conference, in one case, the money, amounting to $1400, has been given to the Ohio Home Missionary Society as the beginning of an Endowment Fund.

In Connecticut the Protestant Episcopal Church has organized an Association expressly for holding in trust the property of weak churches. In Michigan the property of extinct churches reverts to the Congregational State Association to be held in trust for six years and then disposed of as the Association may direct. In Ohio, after application to the court it is held ten years by trustees appointed by the local or State Association, and then may be used as the Association may direct within its bounds.

In New York the Congregational Church Building Society may take possession. In Wisconsin such property escheats to the state. In one Ohio case it went into the township treasury.

The clear sounding note of our times is *Trusteeship*. It is a deeply religious word—it covers the property relation between man and God. Christian business men are conscientiously acting as trustees of the Lord's property. It is a part of their duty as such trustees to make sure that when they give money to churches, the Trusteeship shall be continued in their successors. A church which receives money from any source to buy its lands and buildings or for Endowment Funds, becomes the successor in trust of each one who gave the money.

The National Council Committee on church property has grown out of the desire of Christian men, who wish to pass on their Trusteeship, that their gifts shall be held perpetually to the uses for which they were given.

Every Congregational church "is and of right ought to be free and independent;" but in the exercise of this liberty wherein it has been made free, it has the right to employ any agency it chooses, to hold and effectively use its property. Our free Congregational churches do employ our seven societies as their agents.

Your Committee believe that our free churches ought to use all reasonable legal precautions to protect and to save all Congregational church property.

We therefore recommend:

1. That this National Council memorialize each Congregational State Association, urging it to become incorporated with power to hold in trust such real estate and endowment funds as may be committed to it.

2. That each State Association thus incorporated elect an Executive Board, three of whose members shall be the State Superintendent of Home Missions, the state representative of the Congregational Church Building Society, and some well known Congregational layman, who is an attorney. This state executive board shall ascertain what unused church property is within the bounds of the state, and see that proper legal steps are taken to get such property or its proceeds again into active service. It shall advise, when so requested, as to legal methods of organizing churches, purchasing church property, and investing endowment funds. It shall accept property and funds in trust for the churches of its state. It shall co-operate with the National Council Committee on Church Property.

3. We commend to our churches the forms of trust mortgages used by the Congregational Church Building Society and the City Missionary Societies of St. Louis, Chicago and Cleveland; and we urge that in the case of churches aided by such and similar societies, all gifts made from outside the immediate membership of the aided church shall be included in such trust mortgages.

4. In the case of churches not aided by such societies we urge that by vote of the church itself or in the deed of gift it shall be provided that the property shall revert to the Congregational Church Building Society or the incorporated Congregational State Association in case the church ceases to exist or to remain in fellowship with other Congregational churches represented in the National Council.

5. We recommend that each State Association print in its annual minutes at an early day a synopsis of its state laws relat-

ing to church property, with suggestions prepared by the legal advisor of its executive board.

6. We recommend that our Theological Seminaries secure each year addresses by prominent attorneys and business men on the business and legal side of church affairs.

7. We urge our Home Missionary Societies and City Missionary Societies to consider the question whether they may not wisely take legal liens upon the property of aided churches for all or a part of the aid they give.

8. We recommend that this National Council continue a Standing Committee on Church Property, who shall be charged with the duty of sending this memorial to the several State Associations, awakening interest and securing action so far as possible in this important matter of protecting and saving church property; this Committee to report at the next meeting of the Council what shall have been done in each state in response to this memorial.

In behalf of the Committee,

Rev. Irving W. Metcalf,

Chairman.

THE SPHERE OF THE MODERATOR.

The Wichita Association of Kansas to the National Council of Congregational Churches: —

GREETING:

The Wichita Association of Kansas at their regular meeting at Douglass, Sept. 5, 1904, passed the following:

We humbly request the National Council of Congregational Churches to make it plain that the Moderator of the Council is the presiding officer during the meeting over which he is elected to preside, but that he has no advisory powers over the Churches between the sessions of the Council.

B. F. Buck, *Registrar*
Wichita Assn.

REPORT OF COMMITTEE ON SPHERE OF THE MODERATOR.

First: It appears that there are two positions regarding the Moderatorship; the historical position which identifies it with the presiding functions, holding that in these it exhausts its intent; the advanced position, which would demand the entire time and service of the Moderator in the interests of the churches: and the intermediate position, which more flexible than the historical, and less extreme than the advanced, would conceive this high office liberally and entrust its interpretation to the wisdom and the loyalty of the incumbent.

Second: Your Committee finds in the history of the Constitution of this body the fact that twice the duties of Moderator have been enlarged: once, by making him "ex officio" a member of the Provisional Committee, whose large and responsible duties are constantly giving him representative influence, together with his fellow members, in the interim between the sessions of the Council; and again, by making it part of his duty upon retiring from his office to deliver before this body an address which must be, in the words of the Constitution "on a subject to be selected by himself."

Minutes, p. 539.

It seems, therefore, clear to your Committee that the Constitution contemplates the idea of Moderatorship as of more significance than merely that of a presiding officer, and as having some representative character and individual initiative.

It seems, moreover, equally clear to your Committee that such representative privilege is absolutely unattended by any ecclesiastical authority, and that any slightest departure from our invariable principle in this respect would be an impoverishment of the Spirit, and an infringement upon the rights of our free churches.

Addressing churches, associations and conferences; advising, upon his own responsibility, those who seek counsel; appealing to the churches at large through the denominational press, do not appear to your Committee to be other than such methods as would be naturally employed to enable the opportunity of service to realize itself, and, moreover, it appears to us that the value of such services, always unattended by any authority whatsoever, save the moral authority of a christian and spiritual personality in a representative position, would be of special significance at this present time.

With this judgment the Committee submits the following resolution.

Resolved, That in view of the widening opportunities of Congregationalists and the increasing desire for fellowship through denominational representation, it is the sense of this Council, that the moderator interpret his position, generously, as having in addition to presiding duties, a representative function; that visiting upon invitation, churches and associations, so far as he may be able and disposed; addressing the churches, if in his judgment occasion requires it: and, in general, serving the churches be regarded as his prerogative.

But it is understood, that all his acts and utterances shall be devoid of authority and that for them shall be claimed and to them given only such weight and force as there is weight and force in the reason of them.

N. Boynton,
A. L. Gillette,
C. S. Nash,
Committee.

REPORT OF THE LABOR COMMITTEE.

The existence of the Labor Committee of the National Council is one of many similar proofs given by various Christian denominations in America of a growing social responsibility among the churches, for within the last three years several denominations have appointed committees on the Industrial situation, or have taken other action in regard to it.

The Chairman of your Labor Committee had the honor of suggesting to the Committee on Labor Organizations of the Massachusetts General Association, that a Labor Committee ought to be appointed by the National Council, and he was authorized to present this suggestion to the Business Committee of the last National Council then in session at Portland, Me. By that body it was heartily adopted, and a committee was appointed.

Your committee has held several meetings, and has carried on quite a large correspondence in the fulfillment of its work of which it now gives account and presents also a brief statement of its duties as it sees them, together with a brief *resume* of industrial conditions. A few recommendations and several bibliographies of the labor question, one from Mr. John Mitchell, another from Hon. Carroll D. Wright, and others from the more than twenty specialists on modern industrialism whose help we asked, are added in conclusion. It may be interesting to you to know, that a representative of our committee has attended conventions of the American Federation of Labor, and of the Civic Federation; that we have corresponded with representative Labor officials; and that two members of our committee have been sent by journals to study industrial strife on the field, and to report the same in print, one in Colorado, and one in Fall River, Mass.

Minutes, p. 540.

The Function of a Church Labor Committee.

Because the Labor problem has many phases economic, social, moral, many agencies have arisen to help in its solution. The General Government has its Department of Labor and Commerce, and from time to time appoints special industrial commissions. Several states have Bureaus of Labor Statistics, and Boards of Conciliation and Arbitration, and nearly all of the states doubtless, have legislative committees on labor to which proposed legislation is at first referred. Groups of interested citizens, such as make up the efficient Industrial Department of the National Civic Federation have formed among the people, and are largely helping to better the relationships of the world of industry. Legislative action has resulted in a body of statutory and common law, which has been highly serviceable in promoting the industrial uplift. With these agencies should be included the organizations of employees and of employers. It is therefore evident that the existence of these other forms of social effort and the nature and purpose of the Church limit its activities primarily to the social and moral phases of the labor question. In view, however, of the prevalent relations of organized Christianity and organized labor, the Church's first service should be with itself—to get information on the subject and to stimulate interest therein.

The Method Employed.

Naturally what your committee has done, has been dictated largely by its conception of its place and duties. About one and one-half years ago, therefore, we sent a letter to each of our state associations, in which we asked for the appointment of a Labor Committee that should be auxiliary to the Labor Committee of the National Council, to help toward a better knowledge of industrial conditions, and of the spirit of the churches, especially in their own locality: to come into sympathetic relations as far as possible with labor organized and unorganized: to help just and wise movements among workingmen, which mean physical, social and moral betterment: to seek affiliation with humanitarian and religious bodies having similar

ends in view, and to keep the Labor Committee of the National Council informed as to the conditions found and the efforts made to promote the well-being of the industrial part of the community.

Some other religious bodies have committees that have worked upon lines different from ours, e. g., by seeking, (as in one instance) to approach the wage worker at first by the agency of some form of religious service chiefly of the evangelistic type, and, as in another instance, by endeavoring to promote the interests of workingmen through the formation of a society within a particular denomination.

We believe it better because more in harmony with the democratic polity of our churches, and because it encourages some interest from the many rather than the special interest of the few, that we should try to produce a larger and deeper interest among our people in this phase of the social question through committees of the state associations that shall be thoroughly representative of all our churches. The results already gained have justified our theory, for we have been notified that many of our state organizations have adopted our suggestions.

Doubtless committees have been appointed and some work done in other states besides those from which we have officially heard. We make grateful mention of the proffered assistance and genuine help of the committees of several states, especially those of Massachusetts, Illinois and Colorado, three commonwealths in which the student of social conditions will find at present much to interest him.

As far as possible, your committee has done what it asked the state committees to do, and we report that we have found the officers of humanitarian and industrial bodies quite as responsive to our requests for information and help as were the committees of some of the Christian denominations.

The Industrial Situation.

The economic features of the present industrial situation are so widely published in books and periodicals, that the people are generally familiar with them. For this reason, and because

in general these economic features do not come within the scope of this report, we omit any special mention of them. We have a labor problem because we have large freedom, education, democracy, in which aggressive and acquisitive human beings are struggling for personal and social expression and betterment. The deep tendencies and the surface conditions of modern industry result in that consolidation of the forces of the employed, and the forces of the employer, that express themselves in the former instance in unionism and in the latter, in the various types of employers' associations. Apparently unionism is something more than that valuable phase of present day industry, collective bargaining, for unionism stands for the introduction of democracy into industry, the right of representation in the conduct of business. More fundamental than any other practical question, such as the closed shop or freedom of contract is this underlying demand of representation in the conduct of industrial enterprises. To achieve it, is the core of intelligent unionism which seems fast passing into industrialism, and to resist it is the purpose of much of the counter organization of employers. The result appears on the surface in suspicion, resistance, lawlessness, violence—the common hard features of much of the present industrial struggle. It is not our part to discuss this phase of the question. We simply state it, as a primary and inevitable element in the present contest. We believe that organizations of labor and organizations of capital are inevitable, that these forces are to be dealt with intelligently and humanely, and that any policy that means the utter subversion of one force to that of the other is certain to result immediately in intensifying the already ominous tendency to class division and class warfare. Constructive policies under the forms of law and tempered by the justly critical force of public opinion, are being framed by conservative leaders on both sides, and for these results we can hopefully wait.

We urge upon trade unionists and upon employers in the meantime the right use of power, and the cultivation of such a sense of responsibility as will conserve social well-being for the present and the future. The spirit of the marauder by whomever shown should be checked, and industrial organizations both

of employees and employers, should become as they may become, strong forces in behalf of law and order.

The Christian Church is certainly one of the most powerful agencies in the promotion of human well-being. It has, therefore, a high social duty to fulfill in emphasizing goodwill, justice and brotherhood; in teaching restraint and patience; in embodying the religious spirit in democratic forms; and in holding up the highest personal and social ideals of life. Our churches and ministers should remember that the value of organized Christianity in the present industrial struggle is not dependent upon partisanship but rather upon the spirit in which it stands for righteous principles and for that moral insight that requires every man and every group of men to treat each and all, not as "ways of behaviour" but as personalities having similar duties and privileges one with another.

We have been sharply criticized by a very few for saying that there is widespread indifference on the part of workingmen and the Church each to the other, and that occasionally the attitude toward the Church on the part of workingmen is one of alienation or hostility. We do not refer to this criticism for the purpose of rejoinder, but merely to re-affirm our position. It has been confirmed by our correspondence and conference with labor leaders, as it is sustained by the experience of social workers generally. If by "workingman" is meant anyone who works in any way, it is easy to show that the churches are made up quite exclusively of laborers, but if, as in our use of the term, manual wage-earners are meant, e. g., mechanics, mill and shop operatives and unskilled laborers, their number especially in Protestant churches is small, and relatively to other social elements is growing smaller. We believe that the industrial difficulty lies more in the moral than in the economic order, hence our emphasis upon moral forces and aims and our belief that the Church should lead in producing a new spirit in industrial relationships. In the past, some of the most intelligent friends of workingmen have been found in the ranks of the Christian Church, its laymen and clergymen, and notwithstanding all assertions and beliefs to the contrary, the same is true today. Kingsley, Maurice, and Toynbee, of a past generation

in England, and several in America among the living whose names will readily recur to you are rightly regarded as the friends of the workers.

Recommendations.

Recognizing that the need and the right to work are fundamental in human society, and that much remains to be done to establish just relationships in the industrial order, we urge our churches to take a deeper interest in the labor question, and to get a more intelligent understanding of the aims of organized labor. This can be done through fraternal personal contact with the workers, and by reading the best publications of those who have a right to speak on industrial subjects. As helps by this latter method, your committee has secured from several sources labor bibliographies, which cannot fail to be highly suggestive to everyone who wishes to get theoretic information on this subject. These bibliographies we hope to have published in the Minutes of this Council, as an addendum to this report. Our thanks are hereby extended to the American Institute of Social Service, and to those gentlemen who have put their suggestions at our disposal, for their help.

We recommend further, that the National Council continue the appointment of a Labor Committee: that this Council through its Secretary ask each state body in our fellowship to appoint a Labor Committee which shall be auxiliary to the National Council's Labor Committee for the purpose of information and suggestion through correspondence and conference, as well as for such service locally as may be rendered: that the Council instruct its Labor Committee to seek affiliation with kindred committees of other denominations, and with non-ecclesiastical bodies that work for industrial betterment: that the Labor Committee try to get such expression from workingmen's and employers' organizations and leaders, as shall, in its judgment, best promote social welfare.

Finally, your committee has a two-fold conviction out of which issues an inference vital to the spiritual problem of our churches:

First, That this question has come to stay; that it cannot be blinked or waved aside; that no amount of religious activity or of practical religious helpfulness can solve it; that nothing short of justice—justice by and justice to capital and labor alike—can reach the case. But, on the other hand, and—

Second, That only by the principles of the Gospel—its ethics, its love, its law of respect for every human soul as a son of God, and a brother of Jesus Christ, and its foundation stone of sacrifice—can the ends properly sought by all true employers and workers be attained.

In these circumstances, since hearts must be reached and the inmost man changed in order to supply any adequate motive for all this, one crowning inference follows, namely, that the present industrial-economic crisis constitutes a supreme motive for that fundamental revival of religion in all our churches for which the hearts of our people are looking, and longing, and praying.

Signed, Frank W. Merrick, *Chairman*; David N. Beach, Washington Gladden, William J. Tucker, William A. Knight, *Secretary*.

Some of the Literature of Labor.

As helps to a theoretical understanding of modern industrialism, the following bibliographies are presented. Requests were sent to a score of educators, social experts and industrial leaders representing employers, employes and the general public. The returns are given with the names of the compilers, except in a single instance in which the sender requested that his name be withheld. Though some repetition is involved, it has been thought better for obvious reasons, to place the name or names of the compilers, together with any needed explanation, before each list. The title of each work is followed by the italicised name of its author. No attempt is made to present the fictional element in the literature of labor, or to give even the names of the leading labor papers of the country, nor yet to present the literature with any approximation to completeness. We have aimed to bear in mind the needs of the general reader and student who wishes fundamental and helpful suggestion from all sides as to present-day industrialism. The American Institute of Social Service is ready at all times to give suggestive help to applicants who inquire for the latest and best periodical literature on this subject, while *The Commons* is invaluable as a monthly journal of social betterment.

I.

RAYMOND ROBINS AND T. K. WEBSTER.

Six Centuries of Work and Wages,	*Rogers, Thorold.*
The Industrial Revolution,	*Toynbee, Arnold.*
The Evolution of Modern Capitalism,	*Hobson, J. A.*
The Labor Movement in America,	*Ely, R. T.*
History of Trade Unionism,	*Webb, Sidney and Beatrice.*
Democracy and Social Ethics,	*Addams, Jane.*
The Children of the Poor,	*Riis, J. A.*
Life and Labor of the People,	*Booth, Charles.*
Wealth *v.* Commonwealth,	*Lloyd, H. D.*
God and the People,	*Mazzini, Joseph.*
Progress and Poverty,	*George, Henry.*
Encyclopedia of Social Reform,	*Bliss, W. D. P.*

II.

WASHINGTON GLADDEN.

The Social Unrest,	*Brooks, John Graham.*
Socialism and Social Reform,	*Ely, R. T.*
The Evolution of Industrial Society,	*Ely, R. T.*
Socialism, New and Old,	*Graham, William.*
The Evolution of Modern Capitalism,	*Hobson, J. A.*
The Social Problem,	*Hobson, J. A.*
John Ruskin, Social Reformer,	*Hobson, J A.*
Human Nature and the Social Order,	*Cooley, Charles Horton.*
The Workers,	*Wyckoff, Walter A.*
Labor Co-partnership,	*Lloyd, H. D.*
The City Wilderness,	*Woods, Robert A.*
Monopolies and the People,	*Baker, C. W.*
Christianity and Social Problems,	*Abbott, Lyman.*
Industrial Democracy,	*Webb, Sidney and Beatrice.*
Jesus Christ and the Social Question,	*Peabody, Francis G.*
Social Facts and Forces,	*Gladden, Washington.*
Social Salvation,	*Gladden, Washington.*

III.

CARROLL D. WRIGHT.

The Labor Movement in America,	*Ely, R. T.*
Organized Labor,	*Mitchell, John.*
The Industrial Revolution in England,	*Toynbee, Arnold.*
The Industrial Evolution of the United States,	*Wright, Carroll D.*
The Evolution of Modern Capitalism,	*Hobson, J. A.*

Methods of Industrial Remuneration,	*Schloss, D. F.*
Handbook to the Labor Law of the United States,	*Stimson, F. J.*
Labor in Its Relations to Law,	*Stimson, F. J.*
History of Trade Unionism,	*Webb, Sidney and Beatrice.*
Industrial Democracy,	*Webb, Sidney and Beatrice.*
Methods of Industrial Peace,	*Gilman, N. P.*
Getting a Living,	*Bolen, G. T.*
The Social Unrest,	*Brooks, John Graham.*
The Quintessence of Socialism,	*Schaeffle, A. E.*
The Relation of the State to Industrial Action,	*Adams, Henry C.*
Some Ethical Phases of the Labor Question,	*Wright, Carroll D.*
Recent Economic Changes,	*David, A. Wells.*
Workingmen's Insurance,	*Willoughby, W. F.*

IV.

THE AMERICAN INSTITUTE OF SOCIAL SERVICE.

(*Josiah Strong and W. H. Tolman.*)

Labor and Capital.

Getting a Living,	*Bolen, G. L.*
The Social Unrest,	*Brooks, John Graham.*
Our Benevolent Feudalism,	*Ghent, W. J.*
A Dividend to Labor,	*Gilman, N. P.*
The Trust Problem,	*Jenks, J. W.*
Organized Labor,	*Mitchell, John.*
Jesus Christ and the Social Question,	*Peabody, Francis G.*
Capital and Labor,	*Peters, J. P.* [Editor].
Six Centuries of Work and Wages,	*Rogers, Thorold.*
The Workingman and Social Problems,	*Stelzle, Charles.*
Industrial Betterment,	*Tolman, W. H.*
Some Ethical Phases of the Labor Question,	*Wright, Carroll D.*
The Workers,	*Wyckoff, Walter A.*

Child Labor.

Child Labor in the United States, (See Report 1898–1899, Wisconsin Bureau of Labor.)	*Erickson, Halford.*
Child Labor in the United States, (See Bulletin, May, 1904.)	*Department of Labor, U. S.*

V.

JOHN R. COMMONS.

A Handbook of Labor Literature,	*Marot, Helen,*
Social Progress, a Year Book,	*Strong, Josiah.*
History of Trade Unionism,	*Webb, Sidney and Beatrice.*
Industrial Democracy,	*Webb, Sidney and Beatrice-*
Getting a Living,	*Bolen, G. T.*
The Labor Movement in America,	*Ely, R. T.*
Socialism and Social Reform,	*Ely, R. T.*
The Social Unrest,	*Brooks, John Graham.*
Tools and the Man,	*Gladden, Washington.*
The Labor Problem,	*Adams, T. S.*
The Evolution of Modern Capitalism,	*Hobson, J. A.*
Methods of Industrial Renumeration,	*Schloss, D. F.*
Wealth and Progress,	*Gunton, George.*
Progress and Poverty,	*George, Henry.*
Eight Hours for Work,	*Rae, John.*
Labor Co-partnership,	*Lloyd, Henry D.*
Social Ideals in English Letters,	*Scudder, Vida D.*
Organzied Labor,	*Mitchell, John.*
Handbook to the Labor Law of the United States,	*Stimson, F. J.*
Industrial Conference, 1902,	Federation, National Civic.
National Conference on Industrial Conciliation,	Federation, National Civic.
Special Report on Regulation and Restriction of Output,	Department of Labor, U. S.
Labor Bulletins, beginning November,1895,	Department of Labor, U. S.

VI.

A LEADING AMERICAN POLITICAL ECONOMIST.

The importance of the books named, for the purpose of the general reader, is indicated by the numerals 1, 2, 3.

1. Reports of the U. S. Department of Labor.
2. Reports of the Bureau of Labor Statistics. (Massachusetts.)
2. Reports of the Bureau of Labor. (Late issues, New York.)
2. Special Census Reports on
   - (1.) Occupations in the United States.
   - (2.) Employes and Wages.

1	Methods of Industrial Peace,	*Gilman, N. P.*
2	Profit Sharing,	*Gilman, N. P.*
1	A Country without Strikes,	*Lloyd, H. D.*

1.	Newest England,	*Lloyd, H. D.*
1.	State Experiments in Australia and New Zealand,	*Reeves, W. P.*
2.	Co-operative Production,	*Jones, Benjamin.*
1.	Eight Hours for Work,	*Rae, John.*
3.	The Economy of High Wages,	*Schoenhof, Jacob.*
2.	Employers and Employes, (Report of Minneapolis Conference) published by	*Public Policy*, Chicago.
2.	The Industrial Revolution,	*Toynbee, Arnold.*
2.	English Factory Legislation,	*Von Plener, E.*
2.	The State in Relation to Labor,	*Jevons, W. S.*
2.	The Labor Question in Britain,	*de Rousiers, Paul.*
1.	History of Trade Unionism,	*Webb, Sidney and Beatrice.*
2.	Industrial Democracy,	*Webb, Sidney and Beatrice.*
3.	Report of the Industrial Remuneration Conference, 1885.	
2.	Handbook of Labor Literature,	*Marot, Helen.*
2.	Handbook to the Labor Law of the United States,	*Stimson, F. J.*
2.	The Labor Movement in America,	*Ely, R. T.*
1.	The Social Unrest,	*Brooks, John Graham.*
2.	The American Workman. Tr.,	*Levasseur, Pierre Emile.*
1.	Organized Labor,	*Mitchell, John.*
3.	Report of the U. S. Industrial Commission, 1900–1902,	*Department of Labor.*
2.	Senate Report (1893) on Wholesale Prices, Wages and Transportation,	*Department of Labor.*
2.	Methods of Industrial Remuneration,	*Schloss, D. F.*
2.	Introduction to Economics,	*Seager, Henry R.*
2.	Wages and Capital,	*Taussig, F. W.*
	Distribution of Wealth,	*Clark, J. B.*

VII.

Graham Taylor.

Trade Unionism, New and Old,	*Howell, G. S.*
The Labor Movement in America,	*Ely, R. T.*
Conflicts of Labor and Capital,	*Howell, G. S.*
History and Development of Guilds and the Origin of Trade Unions,	*Brentano, Lujo.*
Six Centuries of Work and Wages,	*Rogers, Thorold.*
History of Trade Unionism,	*Webb, Sidney and Beatrice.*
An Introduction to English Economy, History and Theory,	*Ashley, W. J.*
The Industrial Revolution in England,	*Toynbee, Arnold.*

The Condition of the Working Classes in England in 1844. Tr.,	*Engels, F.*
Democracy and Liberty,	*Lecky, W. E. H.*
Classes and Masses; a Handbook of Social Facts,	*Mallock, W. H.*
Problems of Poverty; an Inquiry into the Industrial Condition of the Poor,	*Hobson, J. A.*
The Evolution of Modern Capitalism; a Study of Machine Production,	*Hobson, J. A.*
Outlines of English Industrial History,	*Cunningham and McArthur.*
The Industrial History of England,	*Gibbens, H. de B.*
English Social Reforms,	*Gibbens, H. de B.*
A Short History of the English People,	*Green, J. R.*
Life and Labor of the People in London,	*Booth, Charles.*
Pauperism and the Endowment of Old Age,	*Booth, Charles.*
Hull House Maps and Papers,	*Hull House Residents.*
Industrial Evolution of the United States,	*Wright, Carroll D.*
The Labor Movement the Problem of To-day,	*McNeil, Geo. E.* [Editor.]
The Labor Problem,	*Barns, W. E.* [Editor.]
Tools and the Man,	*Gladden, Washington.*
Ruling Ideas in the Present Age,	*Gladden, Washington.*
Principles of Economics,	*Marshall, Alfred.*
A Handy Book of the Labor Laws,	*Howell, George.*
Hand Book to the Labor Law of the United States,	*Stimson, F. J.*
The Labor Annual; a Year Book of Social, Economic and Political Reform,	*Edwards, Joseph,* [Editor.]
The Evolution of Industrial Society,	*Ely, R. T.*
The Social Unrest,	*Brooks, John Graham.*
The Principles of Economics,	*Fetter, Frank A.*

To the above may be added many Annual and Special Reports of the U. S. Department of Labor, the State Reports of Labor Bureaus and Factory Inspectors, together with many Serial Publications and Proceedings.

VIII.

W. J. Tucker and A. F. Weber.

Books specially commended by Mr. Weber are marked *.
Works likewise commended by President Tucker are marked †.

†The Adjustment of Wages,	*Ashley, W. J.*
*Getting a Living ,	*Bolen, G. T.*
The Social Unrest,	*Brooks,, John Graham.*

†The Law of Trade and Labor Combinations as Applicable to Boycotts, Strikes, Trade Conspiracies, Monopolies, Pools, Trusts and Kindred Topics,	*Cooke, F. H.*
The Labor Movement in America,	*Ely, R. T.*
†*Methods of Industrial Peace,	*Gilman, N. P.*
†The Evolution of Modern Capitalism,	*Hobson, J. A.*
†Problems of Poverty,	*Hobson, J. A.*
†*The Social Problem,	*Hobson, J. A.*
A History of Factory Legislation [in England],	*Hutchins and Harrison.*
The State in Relation to Labor,	*Jevons, W. S.*
†*The American Workman [Tr. by T. S. Adams.]	*Levasseur, Pierre Emile.*
Labor Copartnership,	*Lloyd, H. D.*
Labor Movements: The Problem of Today,	*McNeil Geo. E.* [Editor.]
†*Organized Labor,	*Mitchell, John.*
Labor and Capital,	*Peters, J. P.* [Editor.]
Eight Hours for Work,	*Rae, John.*
†*State Experiments in Australia and New Zealand,	*Reeves, W. P.*
† Anthracite Coal Communities,	*Roberts, Peter.*
†*Poverty: A Study of Town Life,	*Rowntree, B. S.*
Unto This Last,	*Ruskin, John.*
† Methods of Industrial Remuneration,	*Schloss, D. F.*
Social Peace,	*Schulze-Gavernitz, G. von.*
America's Working People,	*Spahr, C. B.*
The Labor Question,	*Spyers, T. G.*
* Handbook to the Labor Law of the United States,	*Stimson, F. J.*
* The Industrial Revolution,	*Toynbee, Arnold.*
† United States Anthracite Coal Strike Commission,	Bul't'n 46, U.S Dept. of Lbr.
†*The United States Industrial Commission, Final Report, Vol. XIX,	Printing Office of the Gov't.
† The Case for the Factory Acts,	*Webb, Beatrice,* [Editor.]
† The Co-operative Movement in Great Britain,	*Webb, Beatrice.*
†**Industrial Democracy,	*Webb, Sidney and Beatrice.*
† Workingmen's Insurance,	*Willoughby, W. F.*

IX.

John Mitchell.

Reference.

Encyclopedia of Social Reform,	*Bliss, W. D. P.* [Editor.]

Industrial History.

(England — General.)

The Industrial History of England,	*Gibbins, H. De B.*

(Modern.)

Condition of the Working Classes in England in 1844. Tr.,	*Engels, F.*
The Industrial Revolution in England,	*Toynbee, Arnold.*
Labor in the Longest Reign,	*Webb, Sidney.*

(United States.)

The Industrial Evolution of the United States,	*Wright, Carroll D.*

Monopolies.

Wealth *v.* Commonwealth,	*Lloyd, H. D.*

"How the Other Half Lives," Including the Sweating System and Hygiene of Occupations.

Prisoners of Poverty: Women Wage-Earners, Their Trades and Their Lives,	*Campbell, Helen.*
The Children of the Poor,	*Riis, J. A.*
How the Other Half Lives,	*Riis, J. A.*
Methods of Industrial Remuneration,	*Schloss, D. F.*

Wages.

Six Centuries of Work and Wages	*Rogers, Thorold.*
The Economy of High Wages,	*Schoenhof, Jacob.*
Industrial Democracy,	*Webb, Sidney and Beatrice.*

Co-operation and Profit Sharing.

The Co-operative Movement of To-day,	*Holyoake, G. J.*
Labor Copartnership,	*Lloyd, H. D.*
The Co-operative Movement in Great Britain,	*Webb, Beatrice.*

Trade Unions.

Relation of Labor Organizations to the American Working Boy and to Trade Instruction,	*Bemis, E. W.*
American Trade Unions,	*Bliss, W. D. P.*
Relation of Labor to the Law of To-day. Tr.,	*Brentano, Lujo.*
The Labor Movement in America,	*Ely, R. T.*
Conflicts of Capital and Labor,	*Howell, George.*
Trade Unionism, New and Old,	*Howell, George.*
Social Peace. Tr.,	*Schulze-Gavernitz, G. von.*
Handbook to the Labor Law of the United States,	*Stimson, F. J.*
History of Trade Unionism,	*Webb, Sidney and Beatrice.*

Strikes.

The Pullman Strike,	*Czrwardini, W. H.*
The Law of Strikes, Lockouts and Labor Organizations,	*Cogley, T. S.*
The Strike of Millionaires Against Miners,	*Lloyd, H. D.*

Hours of Labor.

Hours and Wages in Relation to Production,	*Brentano, Lujo.*
Eight Hours for Work,	*Rae, John.*
The Eight Hours Day,	*Webb, Sidney and Cox, Harold.*

Women Wage-Earners and Child Labor.

Woman in the Past. Present and Future,	*Bebel, August.*
The Cry of the Children,	*Hird, F.*
Child Labor in New York, Second Annual Report, 1884,	*Bureau of Labor Statistics, N. Y.*
The State and Its Children,	*Tuckwell, G. M.*
Women and the Factory Acts,	*Webb, Beatrice.*
Child Labor,	*Willoughby and Graffenreid.*

Industrial Insurance and Old Age Pensions.

Pauperism and the Endowment of Old Age,	*Booth, Charles.*
Workingmen's Insurance,	*Willoughby, W. F.*

LABOR LAWS AND FACTORY ACTS.

Factory Inspectors of North America, Reports of Annual Conventions, 1887 to date.
(Obtained through Secretary, whose address is secured through U. S. Commissioner of Labor, Washington, D. C.)

Labor Laws in the Various States, Territories and District of Columbia; Second special Report, *Commissioner of Labor, U.S.*

GENERAL.

The Present Distribution of Wealth in the United States, *Spahr, C. B.*

A glance at the foregoing lists will show the titles of books most frequently repeated. For general reading, those books should be examined first. Of the more recent publications one will find, Ashley's "The Adjustment of Wages," and Gilman's "Methods of Industrial Peace," invaluable. In the first rank should be placed Reeves' "State Experiments in Australia and New Zealand," the philosophical work of Sidney and Beatrice Webb written from the Socialist's point of view, "Industrial Democracy;" and for an account and an interpretation of American industrial conditions, Vol. XIX of the "Report of the Industrial Commission" of 1900, Mitchell's "Organized Labor" as an exposition of trade unionism, and the superb work of Levasseur, "The American Workman," are indispensable.

FRANK W. MERRICK.

REPORT OF THE COMMITTEE ON CREDENTIALS.

The matter of representation of the Congregational churches of Alabama in this Council having been referred to us·

Your Committee finds that the Congregational Association of Alabama, including twenty-two churches scattered throughout the state, is willing to waive all claim to being the State Association, desiring simply to keep its name and to be represented as a single body of churches in the National Council.

We find also that the Congregational Convention of Alabama, including sixty-three churches, does not ask for representation as a State body, but that the churches organized in the Convention seek representation through the local Conferences, and, hence, there is no question regarding the right of their delegates to sit in this Council.

We therefore recommend:

First. That the Rev. Benjamin A. Imes be received as a member of this Council representing the Congregational Association of Alabama.

Second. That this Council would advise the Congregational churches of Alabama that so long as they shall dissemble regarding a single State body, it would be the better way to seek representation through the smaller bodies and not ask the National Council to recognize either the Congregational Association or the Congregational Convention as a State body.

GEORGE E. HALL
W. L. SUTHERLAND
O. H. INGRAHAM
Committee on Credentials.

Minutes, p. 541.

REPORT OF COMMITTEE ON SYSTEMATIC BENEVOLENCE.

At the meeting of the National Council, held in Portland, Maine, in October, 1901, the Committee of Fifteen made a report and certain resolutions were adopted. Among the resolutions were the following:

"That we recommend that the executive boards of each of our five home societies consider the proposition of having an *advisory committee* of nine chosen from their own number, which shall hold stated meetings, and to which all questions having to do with their joint work shall be referred for advice; that, with the addition of two representatives from the American Board, this advisory committee take such measures as they deem advisable, looking to the organization, in all our conferences and States, of missionary committees to urge upon the churches the adoption of definite and systematic plans of benevolence, and the appointment of local committees to carry these plans into effect."

"That we recommend that this advisory committee of nine be empowered, at its discretion, to employ a secretary, who shall devote his time to the promotion of systematic benevolence in the interest of the six societies of our churches, as outlined in this report."

In accordance with these recommendations the executive boards of our six societies have chosen the undersigned as such advisory committee, and we have employed the Rev. Charles A. Northrop, of Norwich, Connecticut, as the "Secretary for the promotion of systematic benevolence," or, to use a preferable term, "systematic beneficence." We are glad to report that the salary of Mr. Northrop has been supplied for this year by a gentleman greatly interested in the success of the plan, so

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Minutes, p. 542.

that the only cost to the societies is for travelling expenses and incidentals. He entered upon the duties of his office March 1, 1904, and has since then been active in speaking before State associations and conferences, and in other places where he could wisely obtain a hearing. The testimony which has been received from those who have been privileged to hear Mr. Northrop has fully justified the action of the committee in his appointment. The booklet recently written by him, entitled: "The Humble Advice and Petition of the New Secretary" should be read by all who are interested in seeing our missionary work made more effective. His duties are well defined; it is no part of his work to raise money for any one of our societies; it is his work to cultivate the field in the interests of all, especially to bring our whole plan of benevolence up to a higher plane by trying to secure a definite pledge from each member of our Congregational churches to support each one of our six societies. Systematic, universal and proportionate giving in all our churches is the aim of his work. While we are not in any sense a committee of this Council, but are simply representatives of our six missionary societies, yet as the work we are doing is under the recommendation of the Council, it has seemed wise that this report should be made to the representatives of our churches here gathered, that they may know that their recommendations have been heartily adopted. The "money question" in our churches is, we believe, in the next few years to have a much larger place than heretofore. With the field wide open at home and abroad, with our large resources and with the consciousness that no one of our societies is adequately doing the work it has been given to do, the method of raising the money properly to press this work is and will be a burning question. We believe that with proper organization and the universal adoption of the pledge system much larger sums will be obtained for the use of our societies than they have ever had before. That there may be the proper basis for this work in years to come we beg leave to submit herewith, as a part of the report, certain tables which give the gifts in detail of our six societies covering a period of fifteen years. The figures for the first ten years covered by this report were gathered by the com-

mittee of fifteen and the remaining five years have been added by the present committee.

Respectfully submitted,

	Representing
Samuel B. Capen	A.B.C.F.M.
William H. Davis	"
Watson L. Phillips	C.H.M.S.
Edward P. Lyon	"
Lucien C. Warner	A.M.A.
William W. McLane	"
William Hayes Ward	C.C.B.S.
William H. Willcox	C.E.S.
Willard Scott	C.S.S. & P.S.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Year.	Donations from Churches and Individuals.	Woman's Boards.	Legacies.	Otis Legacy.	Swett Legacy.	Interest on Permanent Fund, etc.	Totals.
1889	$242,289	$152,755	$153,653	$43,664	$82,110	$10,636	$685,107
1890	251,368	166,552	199,802	61,482	72,707	10,671	762,582
1891	299,804	184,659	206,458	80,907	42,000	10,495	824,323
1892	348,418	196,679	249,777	35,185		10,744	840,803
1893	273,844	209,343	146,759	30,864	7,000	11,474	679,284
1894	290,099	193,008	183,768	30,952		7,303	705,130
1895	309,498	206,504	150,435	41,366		9,031	716,834
1896	396,696	205,269	116,988	5,842	8,000	10,307	743,102
1897	291,772	179,335	118,986	38,944	3,498	10,243	642,778
1898	297,989	185,999	187,729			15,491	687,208
	$3,001,777	$1,880,103	$1,714,355	$369,206	$215,315	$106,395	$7,287,151

The total donations through the Woman's Boards has been for the ten years $1,880,103. About ten per cent., so far as can be ascertained, has come from legacies, leaving ninety per cent., or about $1,700,000, as the gifts from the living. The following, then, is the result, ten years, 1889-1898:

Donations, Churches and Individuals	$3,001,777.00
" " " " Through Woman's Boards .	1,700,000.00
	$4,701,777.00
Yearly average donations for ten years, 1889-1898 .	$470,177.70

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Year.	Donations from Churches and Individuals.	Woman's Boards.	Legacies.	Interest on Permanent Fund, etc.	Totals.
1899	$324,794	$206,003	$102,220	$11,184	$644,201
1900	344,252	220,511	154,884	18,310	737,957
1901	341,262	211,972	124,628	19,509	697,371
1902	426,724	224,580	174,437	19,364	845,105
1903	373,636	223,469	122,049	20,162	739,316
	$1,810,668	$1,086,535	$678,218	$88,529	$3,663,950

The total donations through the Woman's Boards has been for the five years 1899-1903, $1,086,535. Of this amount $164,249 has come from legacies, leaving $922,286 as the gifts from the living. The following then is the result, five years, 1899-1903:

Donations, Churches and Individuals	$1,810,668
" " " " Through Woman's Boards	922,286
	$2,732,954
Yearly average donations for five years 1899-1903	546,591

CONGREGATIONAL HOME MISSIONARY SOCIETY.

Year.	Donations from Churches and Individuals.	Estates	Income from Invested Funds.	Total.	Auxiliaries.	Total.	Annual Report.
1889	$273,684.78	$226,901.93	$ 5,194.71	$505,781.42	$165,389.97	$671,171.39	1889-1890
1890	294,008.21	158,759.48	8,231.86	460,999.55	174,180.90	635,180.45	1890-1891
1891	293,845.27	181,040.54	6,067.31	480,953.12	181,836.16	662,789.28	1891-1892
1892	276,473.66	239,217.10	10,890.85	526,581.61	211,499.68	738,081.29	1892-1893
1893	193,397.30	191,761.39	15,150.92	400,309.61	221,298.95	621,608.56	1893-1894
1894	207,444.92	183,999.80	11,312.16	402,756.88	224,942.26	627,699.14	1894-1895
1895	294,594.67	233,510.58	10,501.08	538,606.33	239,141.62	777,747.95	1895-1896
1896	164,719.60	182,144.76	11,238.82	358,103.18	230,215.34	588,318.52	1896-1897
1897	142,568.57	224.451.77	8,361.61	375,381.95	216,845.91	592,227.86	1897-1898
1898	137,228.63	147,825.07	9,612.98	294,666.68	221,574.61	516,241.29	1888-1899
	$2,277,965.61	$1,969,612.42	$96,562.30	$4,344,140.33	$2,086,925.40	$6,431,065.73	

The annual report of the Home Missionary Society always includes what is spent in the auxiliary States. There are no figures which show as a total what part of the amount thus spent comes from churches and individuals and what from legacies. In examining the different States there is also a great difference in the proportion. In New Hampshire for the past ten years the gifts from the living have been thirty-four per cent., from legacies fifty per cent., and income from funds sixteen per cent. To the Vermont society the gifts from the living have been sixty-six per cent., from legacies twenty-six per cent. and from funds eight per cent. To the Massachusetts society the gifts have been forty-six and one-half per cent., legacies twenty-one and one-fourth per cent., income from funds thirty-two and one-fourth per cent. To the Connecticut society the gifts have been over ninety per cent. and the legacies less than ten per cent. In Connecticut the legacies are, to a large extent, sent directly to the Home Missionary Society in New York. Taking the auxiliaries as a whole, it seems to be fair to call the gifts two-thirds and the legacies one-third. It is believed in the New York office that this is a fair basis as an average for a series of years.

Taking, then, $2,086,925 as the amount spent in the auxiliary States for the ten years, we take two-thirds of this, or $1,391,283, as the gifts from the living This added to the gifts to the New York office, $2,277,965.61, makes a total of $3,669,248.61, or an average of $366,924.86 per year, as the gifts from churches and individuals for the past ten years.

CONGREGATIONAL HOME MISSIONARY SOCIETY.

Year.	Donations from Churches and Individuals.	Estates.	Income from Invested Funds.	Total.	Auxiliaries.	Total.	Annual Report.
1899	$164,663.71	$166,627.99	$ 1,880.79	$333,172.49	$199,163.59	$532,336.08	1899-1900
1900	160,700.57	169,928.04	4,626.15	335,254.76	203,731.59	538,986.35	1900-1901
1901	158,259.35	169,927.08	18,663.16	346,849.59	255,612.65	602,462.24	1901-1902
1902	118,926.64	173,272.95	25,470.24	317,669.83	242,847.47	560,517.30	1902-1903
1903	104,151.71	101,529.33	5,811.11	211,492.15	233,009.12	444,501.27	1903-1904
	$706,701.98	$781,285.39	$56,451.45	$1,544,438.82	$1,134,364.42	$2,678,803.24	

In the figures made for the years 1889-1898 it was believed that of the amount spent in the auxiliary States, it was fair to call the gifts two-thirds and the legacies one-third. The New York office sees no reason why this proportion should differ materially the last five years from the estimate in the past. Following this proportion, of the total in the auxiliary States of $1,134,364.42, we take two-thirds of this or $756,242.95 as the gifts from the living. The summary then is as follows: —

Donations direct to New York Office	
" 1899-1903 . . .	$706,701.98
" " " Auxiliaries .	756,242.95
	$1,462,944.93

Yearly average donations for five years 1899-1903 $292,589.

AMERICAN MISSIONARY ASSOCIATION.

Year.	Donations from Churches and Individuals.	Estates.	Income.	Tuition.	Sale of Property.	Rents.	U. S. Govt.	Slater Fund.	Refunded.	Total.
1889	$189,299.57	$114,020.41	$10,947.26	$34,126.69	$2,007.75	$506.36	$16,408.85	$ 8,899.99		$376,216.88
1890	186,470.61	137,739.18	10,172.35	40,056.75			24,700.08	8,900.00		408,038.97
1891	186,230.45	158,664.97	10,729.90	44,988.27	3,254.14		14,417.68	10,600.00		428,885.41
1892	172,853.00	172,112.56	10,294.75	42,158.78			21,930.37	10,599.91		429,949.37
1893	179,303.46	76,487.90	10,252.61	40,800.91			26,383.06	7,500.00		340,727.94
1894	185,252.26	95,367.10	10,999.33	41,351.11				7,500.00		340,469.80
1895	163.490.05	81,194.49	15,085.64	37,847.33	2,429.65			7,500.00		307,547.16
1896	184,551.15	86,642.22	15,040.73	38,890.44	1,422.00			6,500.00	$7,752.11	340,798.65
1897	184,250.79	82,169.39	14,877.18	40,432.68	210.00			7,500.00		329,440.04
1898	150,660.51	119,530.78	14,890.64	37,405.41				5,000.00		327,487.34
	$1,782,361.85	$1,123,929.00	$123,290.39	$398,058.37	$9,323.54	$506.36	$103,840.04	$80,499.90	$7,752.11	$3,629,561.56

Yearly average donations for ten years . . . . . $178,236.

In addition to the above the association collects income from the Daniel Hand Fund, which is used for the education of the colored people in the South. This income is distinct from the current receipts of the association, and the accounts relating to the fund and the income are kept separate from the other accounts. It does not relate to receipts from donations or estates for current work. The income for the past ten years is as follows:

1889	Income	for	the	year	$36,999.71	1894	Income	for	the	year	$51,639.70
1890	"	"	"	"	34,686.76	1895	"	"	"	"	45,274.74
1891	"	"	"	"	53,533.80	1896	"	"	"	"	68,830.44
1892	"	"	"	"	52,721.17	1897	"	"	"	"	71,656.04
1893	"	"	"	"	54,309.78	1898	"	"	"	"	68,684.19
									Total		$538,336.33

AMERICAN MISSIONARY ASSOCIATION.

Year.	Donations form Churches and Individuals.	Estates.	Income.	Tuition.	Slater Fund.	Total.
1899	$154,422.39	$ 83,862.43	$14,638.24	$39,053.76	$5,000.00	$296,976.82
1900	168,096.22	104,641.72	14,858.39	43,185.30	4,998.00	335,779.63
1901	163,881.43	118,705.71	14.960.15	49,202.91	5,000.00	351,750.20
1902	169,796.81	133,942.78	10,409.50	49,669.41	5,001.00	368,819.50
1903	180,841.70	87,043.76	10,553.57	53,162.86	5,000.00	336,601.89
	$837,038.55	$528,196.40	$65,419.85	$234,274.24	$24,999.00	$1,689,928.04

Yearly average donations, five years, 1899-1903 . . . $167,408.

INCOME FROM THE DANIEL HAND FUND.

For the Education of the Colored People in the South.

1899	$71,960.50
1900	62,499.22
1901	66,611.74
1902	66,635.94
1903	66,139.77
	$333,847.17

CONGREGATIONAL CHURCH BUILDING SOCIETY.

Year.	Interest.	Church Building Quarterly.	Annuities.	Legacies.	Paid direct to Churches but Covered by our Mortgages.	For Particular Churches.	Contributions from Aided Churches.	Refunded from Loans.	Donations from Non-aided Churches and from Individuals.	Totals.
1889	$ 788	$266		$15,112	$15,962	$18,011	$14,416	$22,715	$61,929	$149,199
1890	2,824	374	$2,250	13,996	10,707	13,532	16,913	26,100	68,834	155,530
1891	2,287	266	4,500	17,293	28,920	12,553	20,056	24,276	58,293	168,443
1892	2,706	207	2,000	32,621	12,396	12,084	11,467	31,905	63,064	168,450
1893	2,920	212	6,000	17,444	5,239	9,097	12,673	28,934	64,533	147,052
1894	2,382	97	1,100	18,409	5,055	9,443	15,900	37,391	65,361	155,138
1895	2,122	139	500	11,580	4,871	20,419	13,754	34,823	53,359	141,567
1896	2,209	128	5,800	12,327	3,995	17,607	14,932	30,616	45,354	132,968
1897	1,437	87	4,500	166,917	15,714	7,486	15,379	34,440	49,545	295,505
1898	2,530	62	3,000	44,002	5,231	4,205	16,918	47,530	59,999	183,477
	$22,205	$1,838	$29,650	$349,701	$108,090	$124,437	$152,407	$318,730	$590,271	$1,697,329

Yearly average donations for ten years . . . . . $59,027.

Year.	Interest.	Church Building Quarterly.	Annuities.	Legacies.	Paid direct to Churches but Covered by our Mortgages.	For Particular Churches.	Contributions from Aided Churches.	Refunded from Loans.	Donations from Non-aided Churches and Individuals.	Totals.
1899	6,685	$125	$2,134	$98,415	$15,907	$3,840	$21,405	$49,560	$49,236	$247,307
1900	6,499	63	2,000	47,022	8,557	4,355	20,553	55.304	68,807	213,160
1901	6,941	115	13,000	29,295	60,061	2,763	22,273	67,956	49,264	251.668
1902	6,632	163	3,300	78,574	9,671	1,466	29,227	72,743	49,436	251,212
1903	9,425	118	6,800	22,351	8,281	904	36,149	88,722	49,423	222,173
	$36,182	$584	$27,234	$275,657	$102,477	$13,328	$129,607	$334,285	$266,166	$1,185,520

Yearly average donations, five years, 1899-1903 . . . . . $53,233.

CONGREGATIONAL EDUCATIONAL SOCIETY.

Year.	Donations from Churches and Individuals.	Legacies.	Interest.	Total.
1889	$19,485	$ 3,800	$ 6,321	$ 29,606
1890	22,936	13,929	6,224	43,089
1891	28,024	12,508	6,723	47,255
1892	23,376	61,736	7,796	92,908
1893	34,894	21,396	13,315	69,605
1894	64,796	15,134	10,298	90,228
1895	69,123	36,574	10,880	116,577
1896	85,973	2,087	11,502	99,562
1897	70,378	14,411	11,441	96,230
1898	Account does not close till June.			
	$418,985	$181,575	$84,500	$685,060

Yearly average donations for four years, 1894-1897, $72,567.

These donations contain in part gifts made directly to colleges and academies and appearing in the annual reports. But they are only a small portion of the large amount which has been given for our Congregational institutions the past few years, and which does not pass through the treasury of the Education Society.

The increase in donations the last few years is occasioned in part by the union of the Education Society and the New West Education Commission in 1893-4. We have, therefore, used in our average the years since that date.

CONGREGATIONAL EDUCATIONAL SOCIETY.

Year.	Donations from Churches and Individuals.	Legacies.	Interest.	Total.
1898	$84,401	$22,049	$11,529	$117,979
1899	74,436	19,732	11,825	105,993
1900	46,045	14,802	10,350	71,197
1901	48,405	14,792	12,086	75,283
1902	46,936	64,956	12,679	124,571
1903	47,825	7,455	12,895	68,175
	$348,048	$143,786	$71,364	$563,198

Yearly average donations, five years, 1899-1903 . . . $52,729.

CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY—Missionary Department.

Year.	Donations from Churches and Individuals.	Legacies.	Other Sources.	Total.
1889	$51,202.60	$2,720.00	$3,262.25	$57,184.85
1890	48,443.95	903.85	3,737.14	53,084.94
1891	56,258.94	1,569.16	3,605.98	61,434.08
1892	56,694.06	6,266.67	3,815.19	66,775.92
1893	55,646.72	6,466.67	3,585.98	65,699.37
1894	52,287.89	6,466.68	5,812.08	64,566.65
1895	49,033.41	9,079.57	5,734.50	63,847.48
1896	54,555.25	8,586.45	3,616.62	66,758.32
1897	53,962.38	4,683.99	472.35	59,118.72
1898	52,632.68	1,884.30	3,403.40	57,920.38
	$530,717.88	$48,627.34	$37,045.49	$616,390.71

Yearly average donations for ten years . . . . . $53,072.

CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY — Missionary Department.

Year.	Donations from Churches and Individuals.	Legacies.	Other Sources.	Total.
1899	$54,787.36	$ 789.23	$5,885.47	$61,462.06
1900	57,617.12	3,388.00	8,373.64	69,378.76
1901	51,460.76	4,402.24	8,844.62	64,707.62
1902	54,402.44	4,158,65	6,013.80	64,574.89
1903	56,322.99	8,281,37	$8,880.38	73,484.74
	$274,590.67	$21,019.49	$37,997.91	$333,608.07

Yearly average donations for five years, 1899-1903 . . . $54,918

RECAPITULATION.

	Average Yearly Donations for Ten Years, 1889-1898.	Average Yearly Donations for five years, 1899-1903.
American Board	*$470,178.00	‡$546.591.00
Congregational Home Missionary Society	†366,925.00	§292,589.00
American Missionary Association	178,236.00	167,408.00
Congregational Church Building Society	59,027.00	53,233.00
" Education Society	4 years 72,567.00	52,729.00
" Sunday School and Publishing Society	53,072.00	54,918.00
	$1,200,005.00	$1,167,468.00

*American Board	$300,178	†New York Office,	$227,797	‡American Board,	$362,134	§New York Office,	141,340
Woman's "	170,000	Auxiliaries	139,128	Woman's "	184,457	Auxiliaries	151,249
	$470,178		$366,925		$546.591		$292,589

SYSTEMATIC BENEFICENCE.

REV. CHARLES A. NORTHROP, SECRETARY, NORWICH, CONN.

Most of you received, and, I hope, have read, a copy of the "Humble Advice and Petition of the New Secretary to the Congregational People Concerning Systematic Beneficence," which I mailed to you some days ago. That pamphlet summarizes the situation and schemes of the Secretary up to the present. I desire to introduce that as Exhibit No. 1. I offer myself as Exhibit No. 2. And if you will open the way for me to speak before churches, conferences or associations, I will arrange for Exhibit No. 3.

Meanwhile, there are some desirable things to be achieved. The first is that every Congregational church should recognize our six-sided, six-fold work of missionary enterprise as practically one organic whole, and make a place for every one of the six societies in its scheme of benevolence. This will be a great step forward, and it would seem, not a very difficult step. But 82 per cent. of our churches will have to take it. The relation and inter-relation of the societies is such, that probably no church nor pastor, knowing the facts, will hesitate to ask from their people, who are also, most of them, God's self-devoted people, gifts through each of these channels for the kingdom of God.

Another desirable thing is that every church should secure the co-operation of every church member and every associated learner in giving in this six-fold way. Probably this end can best be reached through some well devised and well executed plan of weekly pledged gifts. It secures liberality, conduces to interest and training, and will give us what we so much need, a wider base of supply in an increased number of intelligent, habitual givers. Accompanied by educational work, like that of Silver Bay conferences, mission study classes, missionary programs and literature, it will tend to give fixity as well as flexibility to increased giving.

Minutes, p. 542.

Especially among the young people, in our Young People's societies and Sunday schools is it desirable that there should be introduced a well defined system of education in the work and needs of our Congregational work, accompanied with habits of systematic giving, so that when these, who so soon will be the rank and file of our churches, are grown and hold the material and spiritual possibilities of the churches in hand, they may be freer in the service of giving their money than their fathers were.

Too long have we neglected the breaking up of new ground and the sowing of precious seed, and now we shall have to wait a while for the harvest. The fathers are passing away, and the children have not been so taught about the Lord's work, as their fathers were. And so the increase of missionary giving does not keep pace with the increase of Christian disciples.

The needs which only money can supply in the home churches and in the kingdom outside the local church, are the justification for this special work of agitating anew the old subject of systematic beneficence, and for the careful, conscientious teaching of the Christ's doctrine of stewardship as related to money.

The timely and early application of the test of devotion to Jesus Christ, implied in one's thought of the place of money in the Lord's work, will give hope that the treasuries of the missionary societies will be kept full, while the givers daily rejoice in the privileges of co-operating in the extending of the kingdom of God.

And all this must be made to rest upon and to issue from the great motive of love that sent the Saviour into the world, that is ours because we are His, (for "we love because He first loved us") and that will continuously develop our benevolence into beneficence.

IOWA MEMORIAL.

The following Memorial was adopted by the General Congregational Association of Iowa, in Manchester, Ia., May 17, 1904:

Resolved, That it is the conviction of this association that the welfare of the denomination requires a greater co-ordination of our missionary and other interests and a more frequent opportunity to confer together in regard to our rapidly changing national and international problems. The National Council meeting with the National societies furnishes such an opportunity for co-ordination and conference. It is our conviction that a triennal session creates too long a period between denominational gatherings.

We therefore respectfully request the National Council that at its meeting in Des Moines the by-laws be so amended that the sessions become annual; and, further, that the Council carefully consider the following propositions:

1. That the National Missionary Societies be urged to meet at the same time and place with the Council.
2. That the National Missionary Societies be requested so to redistribute and rearrange their work as to secure greater economy and efficiency.

REPORT OF THE COMMITTEE ON THE IOWA MEMORIAL.

To this Committee has been referred a memorial from the Iowa Association concerning the future sessions of the National Council and the anniversaries of our Missionary Societies, together with several bequests and petitions addressed to the Council on this and kindred matters, There is manifest a desire for a reduction in the number of our annual meetings; for a closer federation of our denominational agencies, and for the bringing of the societies into closer relations with the National Council. Your Committee believes also that there is very general satisfaction with the results of the arrangement of this year, and a strong desire that this happy conjunction of associated societies may mark a new era, and not a mere incident

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Minutes, pp. 534, 544.

in our denominational progress. There is a strong feeling in favor of an annual meeting of the National Council with all the annual meetings of our societies held in connection with it. There is also a demand for a biennial meeting of the Council, having alternate years free for the societies to hold their separate meetings, but with a possible subsequent change to a great single gathering held every year, and representative of our every denominational interest.

So far as the meetings of the Council are provided for in the by-laws, any desired change can be wrought here and now. But the provision for a triennal meeting is constitutional, and can only be changed at a subsequent meeting of the Council, after three years' notice. Your committee deems it wise that this matter should come up for full consideration three years hence, and that when so considered it should be settled in any form which the Council shall then determine, either for triennial, biennial, or annual meeting. And to this end the committee submits two constitutional amendments, one, but not both of which the next council might adopt: The effect of one would be to provide for an annual meeting. The effect of the other would be to provide for a triennial meeting; and the failure to secure a two-thirds vote for either of the amendments would leave the triennial meeting as at present.

These proposed amendments are not now debatable and require no action but the acceptance of this report to cause them to lie on the table until the meeting of the Council in 1907.

But your Committee believes that it ought to report a resolution by which the Council may, if it chooses, discuss the question at this present session, and in the light of the experience which the delegates to this Council possess and those of the next Council may not possess, unless we register the impression of the present gathering, following as it does the uplift of the meeting of the American Board, which has been practically our meeting with it. We therefore report a resolution which will bring the matter fairly before the Council, and afford it opportunity to hold annual meetings from this time forward, if the Council so desires. In case the resolution is adopted, there would be two years in which to test the plan, pending the constitutional settlement of the question in 1907.

In accordance with these purposes, we submit the amendments and resolutions as follows:

(*a.*) It is hereby proposed to amend the Constitution by the omission of the word "third" before "year," in Article I, line 2; and by substituting the word "regular" for "triennial" wherever it occurs in the Constitution and By-Laws.

The effect of this amendment, if adopted in 1907, would be to provide for an annual session of the Council thereafter.

(*b.*) It is hereby proposed to amend the Constitution by the substitution of the word "alternate" for "third" in line 2 of Article I, and to substitute the word "biennial" for "triennial" wherever it occurs in the Constitution and the By-laws.

The effect of this amendment, if adopted in 1907, will be to provide for biennial sessions of the Council thereafter.

REPORT OF THE COMMITTEE ON A MANUAL FOR THE INSTRUCTION OF YOUTH.

The Committee to which the National Council of the Congregational Churches at its last session assigned the consideration of the question of a Manual for the religious training of boys and girls under the charge of our churches has given careful consideration to the important subject entrusted to it, and would respectfully report as follows:

Your Committee is profoundly impressed with the importance of more thorough and systematic instruction of young people in the great truths of the Christian faith. The early history of our Congregational churches, like that of all branches of the Protestant household of faith, was marked by extensive and constant use of catechetical teaching. Cotton, Stone, and other pastors of the first generation of the settlers of New England, followed the example set by leaders of the Reformation such as Luther and Calvin, and prepared manuals for religious training. The temporary supremacy of Puritanism in England resulted in the preparation of the Westminster Assembly's two Catechisms, the "Shorter" of which found almost as much favor among our churches as with our brethren of the Kirk of Scotland, or of the Presbyterian communions of America, and remained in extensive use among us till three-quarters of a century ago. The whole early history of the Congregational body shows that the use of a manual of religious instruction, preferably of the catechetical form, was regarded as a fitting instrumentality for the spiritual training of the young; and the sturdy and intelligent type of piety characteristic of the early generations of members of our churches bears witness to the effectiveness of this method of Christian nurture.

But for various reasons, chief among which was undoubtedly the feeling that the older manuals, however excellent at the time of their preparation, had become inadequate to express current conceptions of Christian truth, their use almost wholly

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Minutes, p. 544.

ceased among us. The catechetical system in general was furthermore discredited by an increasing disinclination toward any method of instruction involving extensive memorizing; and for many years no new attempts of importance were made to supply manuals of youthful training patterned on the older forms but modified to meet the newer needs.

Meanwhile the condition of our churches has come increasingly to demand such aids in Christian training as may do for the present what the catechisms did for the past. The growing emphasis on Christian nurture as a normal door of entrance into the privileges of the Kingdom of God leads of necessity to greater valuation of the pedagogic functions of the Church. Methods of training which might be regarded as relatively subsidiary when the natural way of entrance on the Christian life was regarded as that of a conscious, struggling conversion, become of the highest significance when our churches are so largely recruited, as at present, from those who are grown up, by steps which they can hardly trace, into the realization of the Christian life as that which they not merely desire, but that which they are already in some measure living. For such young people the primary need is that of training. Their purposes are already set in the right direction. They have begun well. But they need greater knowledge of truth and duty, of Christian privileges and Christian hopes, that they may be rooted and grounded in the faith, and grow up into the strength of Christian manhood and womanhood.

This training is offered, in a measure, it is true, by the Sunday-school. The work of that "nursery of the Church," whatever criticisms may justly be made upon its efficiency in some respects, is indispensable. But it is evident that, as at present generally conducted, it secures no thorough knowledge of Christian truth as a systematic whole. It does not fit its pupils to give an intelligent account of the main doctrines of the Christian faith or of the cardinal principles of Christian duty. That this is the case is largely due to the fact that it aims to familiarize its pupils with tbe outlines of the Bible story, rather than to ground them in carefully defined religious doctrine; and that its teachers have had no training which would enable them to set forth

in any systematic way the principles of faith or morals for which the Church stands. In most of our churches the teachers of our Sunday Schools, almost as much as their pupils themselves, lack that kind of Christian instruction which the older catechetical method was designed to furnish; and they need it not as a substitute for, but as a supplement to, the present work of the Sunday School.

The experience of sister religious bodies, which have laid historically more uniform emphasis on Christian nurture than have we, teaches the desirability of some form of systematic training for the young in essential Christian truths. Our fellow Christians of some other communions, for example, find great advantage in confirmation classes, in which those who are of age to take as their own the parental vows made in their behalf at baptism, may be trained to an intelligent intellectual appreciation of what is meant by the great Christian doctrines of God, of Christ, of salvation, faith, repentance, brotherhood and service, as well as the more special themes of the Church, the sacraments and the ministry. It is not to be claimed that such instruction is alway productive of considerable results, but it is an effort in the right direction; and when we recall the lamentable ignorance on such vital themes often displayed before a church committee by youthful candidates for membership who bear every other evidence of fitness for association with the professed disciples of Christ, we can but feel that it is an effort deserving of our imitation. If we are to admit members on simple terms of Christian nurture, — and we certainly are doing so, — we should at least give the degree of preliminary training which other churches imposing similar conditions have found desirable.

Happily the attempt to supply such instruction is being extensively made among us; and by our brethren of the Congregational churches across the Atlantic. The "Free Church Catechism," was put forth in 1899 for the voluntary use of such of the non-prelatical churches of Great Britain as may find it of benefit, and contains much that is admirable for its purpose. Not a little has, also, been done by individual pastors in this country. Your Committee has before it, as it writes this

report, no fewer than nine such manuals, prepared and printed by Congregational pastors within the last seven years, and for the most part since the last National Council met, and imitations of several others have come to its knowledge which have not yet been published. Evidently the problem is one receiving the serious attention of our ministry and churches, and commanding patient effort for its solution. Each of these tentative manuals, however unlike in other respects,— and they present a great variety of method and treatment,— is the fruit of practical experience, and has grown out of the exigencies of pastoral labor.

But when your Committee faced the question whether your appointment bore with it the duty of preparing a new and further manual for submission to the National Council at this time, its members, after careful consideration, unanimously decided that the task was one not wisely to be attempted at present. Several weighty considerations moved them to this conclusion.

The age through which we are passing is pre-eminently one of theological transition. Doctrines accepted a generation ago as of high importance are now modified or in some instances replaced in the minds of many by what seem to them truer conceptions of the divine dealings with men. The Bible is under examination as never before since our Congregational churches had a separate historic existence; and the results of these conclusions are not, and cannot be, in all respects the same in the apprehension of all who now work cordially side by side as Christian brethren in our denominational fellowship. Such a state of affairs is almost inevitable in a time of investigation and theologic reconstruction; and though our churches are undoubtedly in substantial agreement on the more vital truths of the Gospel, sufficient difference of apprehension exists to render the task of the preparation of a universally acceptable Manual one of exceeding difficulty.

Furthermore, though the truths discussed in such a handbook of youthful instruction would necessarily be simple and relatively few, they would be of exceeding importance, and the consideration of such a Manual, if seriously entered on by the

National Council, could hardly take place without arousing doctrinal debates which, in view of well-remembered experiences in the recent past,— now happily of historic rather than of polemic significance, — it would seem unwise rashly to invoke.

Moreover, the whole science of teaching is undergoing investigation and development at present as never before. The human phenomena or conversion, the relations of age and sex to the development of the religious and ethical life, the methods of instruction and the presentations of Christian truth best adapted to the successive stages of childhood and youth, are being subjected to an examination that is wholly new, and that even in its beginnings is revealing facts and principles of far-reaching significance. Such a Manual for our churches as a whole should have the benefit of the solution of pedagogic problems, the investigation of which may be said to be at present merely begun, and regarding which the next few years will undoubtedly see great progress.

For all these reasons, your Committee is convinced that the Congregational method of individual initiative and local trial is more desirable as a means of attempting the solution of this problem, at least for the present, than the preparation of a Manual for submission to the National Council. This matter is still in the stage of experiment; and the local church under the guidance of its pastor, assisted by such wisdom as he can command from its membership and from other pastors, and by his special knowledge of its particular needs, furnishes the best laboratory for its investigation and solution. Much has been done of worth already in this endeavor by our ministry. Very much more we may trust will be attempted in the immediate future. Out of it, by the survival of the fittest, is likely to come a Manual, or more probably several manuals, of much greater usefulness than any that your Committee could prepare.

Meanwhile, your Committee would commend the subject to the earnest consideration of our churches as one of the highest importance for their welfare. A better grounding of our young people in the clear intellectual apprehension of the cardinal truths of the Gospel, or the nature of the Church, and

of the significance of its institutions and ordinances, is one of our most pressing needs. Such increased intellectual apprehension cannot be without its appropriate and very considerable spiritual fruitage. It would bring added strength to our churches, in proportion as it enabled them to fulfill their task of developing a full-rounded, intelligent, Christian manhood and womanhood. With grateful recognition we would commend the labors of those pastors of our fellowship who are attempting to secure a more thorough catechetical training of our young people; and we would urge on all our ministry and churches a greater attention to this significant problem.

WILLISTON WALKER, *Chairman*
NEHEMIAH BOYNTON,
FRANK L. GOODSPEED,
Committee.

REPORT FOR REV. GEORGE R. W. SCOTT, DELEGATE TO THE JOHN ROBINSON MEMORIAL CHURCH, GAINSBOROUGH, ENGLAND,

AND

THE TERCENTENARY CELEBRATION, JUNE 8–12, 1902.

PREPARED BY REV. D. MELANCTHON JAMES, AND READ BY MR. ARNOLD SCOTT, NEWTON, MASS.

The sudden close of a memorable life leaves to the pen and to the voice of another to report to this Council what could have been more ably presented by him. It is, however, a source of profound gratitude that his life was spared until the work you committed to his hands was completed. It did not fall to another to do the work, but only to attempt to report what he so nobly wrought.

It was at the National Council in Detroit in 1877 that the Rev. George E. Day, D. D. of Yale University offered a resolution to erect a memorial to the Pilgrims at Leyden, Holland. This suggestion met with an immediate response and a committee of distinguished men was appointed to carry out the wishes of the Council. This Committee reported progress and was continued at each session up to 1892, when Dr. Day, as chairman, and the Rev. Morton Dexter, as Secretary, on behalf of the Committee reported its task completed. It was at this meeting of the Council that the Rev. John Brown, D.D., of Bedford, England, the Fraternal Delegate from the Congregational Union of England and Wales, brought to the attention of the American Churches a movement inaugurated by the English Congregationalists to honor the memory of John Robinson by erecting at Gainsborough, England, a Congregational Church.

This was entrusted to a joint committee representing the English and the American Churches. The balance in the hands of the Committee on the Leyden Memorial amounting to $485.10 was transferred by order of the Council to the John Robinson Memorial Church Fund, and an additional offering of $775.00 was made at the Council then in session. At the meetings in

Minutes, p. 544.

1895, 1898 and 1901 the Committee informed the Council of the progress made toward the completion of the work. The corner stone of the building was laid on June 29, 1896 and the church was dedicated June 9, 1897. The impressive and brilliant services, shared by a vast multitude of enthusiastic citizens and many honored guests on both these occasions, have been reported to this Council. They are recalled here as an indication of the growing interest of Congregationalists in the persons and places connected with the beginning of the Pilgrim movement, — the most remarkable in modern times.

At Portland, Maine, in October, 1901, the Rev. George Robert White Scott, D. D., was commissioned Fraternal Delegate from the National Council under the following resolution :

" We recommend that this Council be represented by a delegate at the Tercentenary Celebration of the Church in Gainsborough in 1902 and in view of the fact that a debt of one thousand pounds is still resting on the Church that we renew the endorsement of this Church with a request for aid from the American Churches."

The resolution by which he was appointed by the National Council placed him under no obligations to undertake to raise the amount of money required to fulfill a moral obligation if not a definite promise to the English Committee, yet to any one who knew Doctor Scott it was perfectly clear that he could not and would not go empty handed on such a mission. In the face of the discouraging experiences of former committees he pressed the cause with his usual wisdom and zeal, and succeeded in raising more than the amount expected.

The Tercentenary Celebration at Gainsborough, beginning on Sunday, June 8th, and closing with a pilgrimage to Scrooby and Austerfield on June 12, 1902, was a fitting climax to the former gatherings in this birthplace of the Pilgrim pastor, and amid the scenes of his first labor in behalf of the Pilgrim cause.

This celebration was arranged by the devoted pastor of the church, the Rev. Hugh S. Griffiths, who originated the movement for the erection of the Memorial Building, and under whose wise, efficient and zealous leadership the work was continued in the face of discouragements that would have disheartened most men. Eminent ministers and laymen were associated with him

on the joint Committee, but all united in awarding to him the highest praise for his ceaseless energy and dauntless spirit in a worthy and noble cause.

In these modern days when we are devoting much time to the consideration and discussion of the fundamental principles of our faith and polity, and when we are endeavoring to recast both in harmony with the spirit and progress of the age in which we live, the importance and value of these gatherings at Pilgrim shrines, and of the historic addresses delivered cannot be overestimated. The presence in Gainsborough of some of the most eminent and influential men among English Congregationalists indicated the high value placed upon them by the churches of our order in England. It is to be hoped that American Congregationalists cherish equal feelings of reverence for and of loyalty to the men and the ideals of the past. We can the more wisely and safely adjust our institutions to the demands of the present if we hold clearly and firmly in mind and in heart the men and the events that gave lustre to the past.

The Tercentenary Celebration began with a sermon by the Rev. Archibald Duff, D. D., Professor of the United College at Bradford, on Sunday morning, June 8th, followed in the afternoon by a mass meeting of the Free churches of Gainsborough at which addresses were delivered by the Rev. D. Melancthon James, Pastor of the Congregational Church at Plymouth, Massachusetts, who was present as an official delegate representing the church at Plymouth and the General Association of the Congregational Churches of Massachusetts, and Rev. Asher Anderson.

No services were held on Monday, nor on Tuesday until the evening when the Rev. A. M. Fairbairn, D. D., Principal of Mansfield College, Oxford, delivered one of his most eloquent and masterful sermons to a large and appreciative audience.

The great day of the feast, however, was Wednesday, June 11th, which began with a memorable service in the "Old Hall," the most historic building in Gainsborough, and in which it is believed the members of the church were first gathered. Among the speakers at this meeting were Edward McKnight, Chief Librarian of the Chorley Free Public Library; the Rev. W. J.

Woods, Secretary of the Congregational Union of England and Wales; Rev. Asher Anderson, Secretary of the National Council; and Sir Hickman Bacon, the Premier Baronet of England.

The exercises in the "Old Hall" were followed by a most elaborate luncheon in the capacious and beautiful school room of the Church, with after-dinner speeches of a high and excellent order, at half past two o'clock.

A bronze tablet, erected in the vestibule of the church, was unveiled by Mrs. George Spicer. It bears the following inscription.

"This tablet unveiled June 11th, 1902, in the 300th year after the formation of the Church in Gainsborough with which the name of John Robinson is associated stands as a record of the co-operation of American and English Congregationalists in erecting a building to commemorate him, the thought of whom stirs equal reverence in English and American hearts."

The unveiling was followed by addresses by the Rev. George S. Barrett, Acting Chairman of the Congregational Union of England and Wales; your delegate, the Rev. Dr. George R. W. Scott; J. Compton Rickett, Member of Parliament; and the Rev. D. Melancthon James of Plymouth, Massachusetts.

The most important address at this service was the one delivered by your representative, Dr. Scott, as he conveyed your fraternal greetings and presented the gift of more than five thousand dollars from the American Churches. It is impossible to convey to you an adequate conception of the skillful and felicitous manner in which he performed this fraternal duty. It is equally impossible to describe to you the enthusiasm with which your delegate and your gift were received by the English people. His words interpreted the significance of your gift, and the offering itself was a most substantial and welcome expression of international fellowship.

With a full hand and a full heart his words at Gainsborough strengthened the bonds of union between English and American Congregationalists. The interest on the part of the people was intensified by the reading of personal letters from men eminent in national political life. The cordial sentiments ex-

pressed in the letters were made the occasion for renewed and increased demonstrations of approval. The letter from President Roosevelt was received amid great applause, the people rising and manifesting the wildest enthusiasm. He wrote:

WHITE HOUSE, WASHINGTON, April 28th, 1902.

DEAR DR. SCOTT:

I have been much interested to learn of the celebration in connection with the dedication of the John Robinson Memorial Church at Gainsborough, England, June 11th next. It is eminently fitting that such permanent and tangible tribute should be paid to the memory of the great Pastor and leader of the Pilgrims who did so much in laying the foundation for the world-wide supremacy of the English speaking folk.

I congratulate you heartily upon your opportunity to share in the celebration and through you I send to those having it in charge my best wishes for its complete success.

Very sincerely yours,
THEODORE ROOSEVELT,

Rev. George R. W. Scott, D. D.,
Newton, Mass.

It will be remembered that the corner-stone of this Memorial Church was laid by the Hon. Thomas F. Bayard, our Ambassador to England in 1896. As our present Ambassador to the same court was unable to attend the Tercentenary celebration, Dr. Scott was privileged to read from him the following letter which was received with marked tokens of appreciation and approval:

AMERICAN EMBASSY, LONDON, June 8th, 1902.

MY DEAR DR. SCOTT:

I regret very much that my engagements here prevent my accompanying you to attend the dedicatory services of the John Robinson Memorial Church at Gainsborough this week.

The memory of John Robinson as the pastor of the Pilgrim

Fathers in Holland is held in grateful remembrance by all Americans. It is impossible to exaggerate the wholesome influence of his liberal and catholic spirit upon those brave and pious Englishmen, who went forth from his pastoral charge to found a new state in the wilderness upon the principles of civil and religious liberty. Let us give him his full share of the credit for whatever they and their children have done in promotion and defense of that liberty.

His parting words to his flock as they were about to sail on their perilous and eventful voyage cannot be too often recalled, for they reveal his lofty character and show him to have been far in advance of his age indeed, quite abreast of the most enlightened spirit of our own day.

I am delighted to hear of the generous contribution you are bringing from America for the completion of the Memorial Church at Gainsborough, on the spot where he taught before his departure to join the Pilgrims in Holland. It will certainly be accepted in the same spirit in which it is given and as a proof that at the end of three centuries his influence is still living and potent on both sides of the Atlantic.

I trust that the celebration at Gainsborough will be very successful and that you, as the representative of the Congregational churches of America, will carry home a renewed assurance of the friendly and hospitable feeling which all England is constantly manifesting towards us,

Yours very truly,

Joseph H. Choate.

Rev. George R. W. Scott, D.D.

These letters and many others showed the world-wide interest manifested in this grand historic occasion.

The crowning service of the day and of the week was "The Great Thanksgiving Meeting" in the evening with Rev. Alexander Mackennal D.D., as chairman. The principal address was delivered by your delegate, Rev. George R. W. Scott D.D., followed by an address by the Rev. John Brown, D.D., of Bedford, England, the well-known biographer of Bunyan. The part that Dr. Scott took in the afternoon service only quickened the spirit of the people and made them eager to hear

his more formal address of the evening. The audience was the largest which gathered during the celebration, and for more than an hour their attention was riveted upon the speaker as he portrayed with great force, with wonderful clearness, and with marvelous beauty the commanding influence of John Robinson in moulding and directing the affairs of the Pilgrims in England, in Holland and in America. It was by far the most impressive address delivered during the Tercentenary Celebration.

The following day, June 12, was devoted to a pilgrimage to Scrooby and Austerfield, a drive of fourteen miles from Gainsborough over the road hallowed three centuries ago by the feet of the Pilgrims as they journeyed to their place of worship. After visiting the "Manor house" of William Brewster and the birthplace of William Bradford, services were held in the Parish churches of Scrooby and Austerfield in which Dr. Scott took a leading part.

Thus closed his mission to Gainsborough. Shortly after this interesting week the following address of thanks was prepared and sent to him at London, framed in a portion of the communion rail of the old church:

To The Rev. George R. W. Scott, D.D., Ph.D.

Dear Sir:

We, the Pastor, Officers and members of the John Robinson Memorial Church, Gainsborough, England, desire to place on record our grateful remembrance of your visit to this church on June 10th and 11th, 1902.

In October, 1901, you were elected the Official Representative of the National Council of the Congregational Churches of the United States to attend the Tercentennial celebration of the Gainsborough Church.

The occasion afforded a unique opportunity for emphasizing our international good-will and co-operation in the erection of this memorial to the Pastor of the Pilgrim Fathers.

By your generous endeavors and fraternal interest gifts exceeding in value $5000 were presented by you for the Building Fund on behalf of the National Council and Subscribers in the United States.

We gratefully record that this generous expression of our kinsmen's affection for their Pilgrim Ancestry has enabled us to declare free of debt this historic memorial to the master-spirit of Congregationalism.

Your eloquent advocacy and personal appeals evoked the cordial response of your renowned statesmen, your influential citizens, learned theologians, gifted and distinguished Preachers and Christians whose life and works shed a lustre over your great country.

In your Official visit and that of other Brethren we felt that the choice souls of two great nations met together to share a common inspiration in commemorating the memory and worth of the Fathers of our race.

Through you we desire to convey to the National Council and the generous donors of your gift our affectionate greetings and thanks for this signal token of their brotherly love. There is no country whose glory we more delight in, none whose good opinion we are so anxious to possess, none towards which our hearts yearn with such throbbings of warm consanguinity.

We trust that the golden bond of kindred sympathies by which your visit has bound us together may never be broken and that the Christian Citizens of the United States in the final harvest may with us rejoice with a joy unspeakable and full of glory.

Signed on behalf of the Church;
HUGH S. GRIFFITHS, *Pastor.*
W. E. BELTEN, *Church Secretary.*
JOHN DREWRY, *Church Treasurer.*
WILLIAM ANWYL, *Building Fund Secretary.*
JOHN SHRIVE, *Building Fund Treasurer.*

GAINSBOROUGH, August, 1902.

Leaving England, Doctor Scott visited Leyden, and later went to Berlin, where he died Sept. 13, 1902.

This report cannot close more appropriately than by reading the inscription placed upon a marble tablet, erected by the grateful members, beside the pulpit in the John Robinson Memorial Church, as a token of their appreciation of his individual efforts in their behalf:

"Erected by the members of this Church in grateful remembrance of the Rev. Geo. R. W. Scott, D. D., Ph. D., of Newton, Mass., U. S. A., who died in Berlin on Sept. 13, 1902. He officially represented the National Council of the Congregational Churches of the United States of America at the Tercentenary Celebration of this Church on June 11, 1902, and brought from the American people a generous contribution collected by himself to the Building Fund.

"Lord I have loved the habitation of thy house and the place where thine honor dwelleth.

—Psalm XXVI, 8."

It is neither the place nor fitting that I should at any length tell you of the worth as well as the work of your delegate, who died in a foreign country, while on a mission for this Council. But in closing, let me repeat to you the beautiful and fitting words of Dr. Alexander McKenzie, spoken at the funeral service of Doctor Scott: "I do not know that there are three better words I can lay upon his memory than those that come to us out of the Book of Revelations, three words set together, an ample epitaph for any man, who is worthy to wear them, 'called, chosen, faithful.'"

A letter written by the Pastor of John Robinson Memorial church, Gainsborough, Eng., Rev. Hugh S. Griffiths, was read at the Fellowship meeting, Sunday afternoon. This letter reviewed the work which had been accomplished, and the relations sustained by the churches in America, and the sincere gratitude of the Church and Pastor was most cordially expressed.

Since the letter covered the ground which was so clearly stated in the Delegates' Report the Publishing Committee considered this reference sufficient for publication.

REPORT OF THE COMMITTEE ON COMITY, FEDERATION AND UNITY.

At the meeting of the Congregational National Council in 1901, the Committee on Comity, Federation and Unity was directed to "provide that proposals for federation, such as has proved so advantageous in Great Britain, be made to other Christian denominations in this country, either through their own initiative, or through the National Federation of Churches and Christian Workers, or such other agency as may seem available to accomplish this object."

Your Committee, on its appointment in Portland, Me., 1901, immediately took this matter into consideration. It seemed best, for purposes of interdenominational courtesy, and that our own denomination might not seem over-forward in the matter, that, as suggested by the National Council in its action, your Committee should ask the National Federation of Churches and Christian Workers to take the lead in the effort. Fortunately one member of your Committee was Secretary of that Federation. Accordingly, at a meeting of the Committee of the Federation the subject was presented to them, and received cordial attention, members of your Committee being also members of that Committee, representing in it the Congregational fellowship.

The National Federation of Churches and Christian Workers is a voluntary organization, composed of individuals of various denominations interested in united Christian effort, but in no way officially delegated by the denominations themselves. Yet the character and work of that Federation, whose chief object is to unite all Christians locally in religious work, made it a suitable body to take the initiative in a formal and definite federation of the denominations themselves, which should be a purposeful expression of the unity of our Christian Churches in faith and service. In response to our suggestion the National Federation of Churches and Christian Workers at its session in Washington, Feb. 4, 5, 1902, passed the following vote:

"That a Committee of Correspondence be appointed to act in behalf of the Federation in requesting the highest ecclesiastical

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Minutes, p. 547.

or advisory boards of the Evangelical denominations in our country to appoint representative delegates to a conference to be held in the Autumn of 1905."

Such a Committee of Correspondence was appointed, among which were members of your present Committee. After full consultation a letter was prepared and sent to the national organizations of our various denominations, a copy of which is, in part, as follows: —

"In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a Conference of representatives accredited by the National bodies of said Protestant denominations meet in New York City, November, 1905, to form such a representative organization as may seem proper to them. It is understood that its basis would not be one of creedal statement or governmental form, but of co-operative work and effort. It is also understood that the organization shall have power only to advise the constituent bodies represented.

"We invite your hearty co-operation and participation by representation.

"We would take the liberty more definitely to suggest that the number of representatives from each denomination be 50, for such as number 500,000 and upwards: 10, for such as number 100,000 and upwards: and not more than 5 for those numbering less than 100,000.

"We do not ask you to develop or adopt our organization. Ours is a voluntary federation. What we propose is a federation of denominations, to be created by the denominations themselves. We have no elaborated plan or scheme of organization to present for approval. That would not be proper. . . . .

"We also suggest, if this proposal be approved, that you authorize the National Federation to act in making arrangements preliminary to the meeting of the Conference of the representatives of the Churches; and it is requested, in that case, that you appoint one person who shall be your special representative for purposes of correspondence with the Committee of Arrangements for the Conference."

The above letter has been sent to this Council for its appropriate action. A favorable response has already been made to this letter by the following denominational Assemblies:

The Convention of the Baptist Churches (North), held at Cleveland, O., May 16–24, 1904.

The General Conference of the Methodist Episcopal Church (South), held at Dallas, Tex., May, 1902.

The General Conference of the Methodist Episcopal Church at Los Angeles, Cal., May, 1904.

The General Conference of the African Methodist Episcopal Church, held at Chicago, May, 1904.

The General Conference of the Zion Methodist Episcopal Church, St. Louis, May, 1904.

The General Conference of the Methodist Protestant Church, Washington, D. C., May, 1904.

The General Assembly of the Presbyterian Church in the United States of America, Buffalo, N. Y., May, 1904.

The General Assembly of Cumberland, Presbyterian Church, May, 1904.

The General Synod of the Reformed Church (Dutch), Grand Rapids, Mich., June, 1904.

The Missionary Convention of the Disciples, Omaha, Neb., October, 1902.

The membership of the denominations that have already taken favorable action through their highest ecclesiastical or advisory bodies is over nine and a half millions. Other bodies will have opportunity to act upon it before the meeting which is set to take place in New York during a part of the first and second week in November, 1905. The Rev. William H. Roberts, D.D., LL. D. Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, who has had much experience in connection with the International Alliance of the Reformed Churches Holding the Presbyterian System is acting as Chairman of the Committee having charge of the arrangements for this meeting. It is hoped and believed that it will be a meeting of great influence and power, and that it will organize our Christian Churches of all names into one working union for the kingdom of God, and maintaining this visible unity by meeting at regular set periods for the consideration of their mutual interests and service for our Lord and Master. Your Committee asks you to consider and take favorable action on the letter presented to you.

Another pleasurable task which was made part of the duty

of your Committee was to keep in view, to anticipate and develop any opportunities for the union of denominations kindred to our own. The time has passed when it was felt to be a religious duty to emphasize minor differences by making them so essential as to require separation into antagonistic sects. It is now seen that Christians can stand together on the common platform of Christian faith without putting a multitude of minatory clauses into their creeds. Accordingly, beyond all question, next to the duty of evangelizing the world, is seen to be the duty of healing the wounds in the body of Christ. Everywhere, all over the earth, throughout all the classification of sects, the followers of our Lord are trying to come together. Even the ancient and mighty Churches which pride themselves on their changelessness, claiming to be always and everywhere the same, the Roman Church and the Greek Church, have felt the spirit of the age, and are reviewing the question, and asking conditions of union with such other Churches as the Anglican and the Nestorian. But much more active and successful have been the efforts for union within the numerous divisions of the Protestant Church. It is seen not simply in the great interdenominational and international Councils such as we call Pan-Presbyterian or Pan-Methodist, and the Lambeth Council; but beyond these recognized federations of kindred, yet separate denominations we see everywhere, in the mission fields and at home, denominations long distinct fusing into one, thus reducing the scandal of their separation and adding greatly to their power of service for their common Master. In China and Japan, in New Zealand and Australia, in Great Britain, in Canada, and in the United States, we find the same spirit, the growing fellowship of disciples, glad to sink their differences, magnify their harmonies, and consolidate their activities. It is no place here to make a catalog of the Church unions that have lately taken place. It is sufficient to remind you that the union of the two large independent Presbyterian Churches in Scotland, the United Church and the Free Church, has lately attracted the attention of the world, through the amazing decision of the House of Lords, which has denied to a Church the right to modify its announced position, and has given to an in-

significant remnant which declined to go into the union the entire property rights of the whole body. But it has also been the occasion of an exhibition of loyalty to principle and of munificence in meeting the crisis and supplying the loss of funds and property, which is the admiration of all. The last thought, never to be admitted, is that the union so happily achieved, shall be given up for mere money.

The Congregationalists of the United States have not been slow to look for opportunities of union. For some years, and at previous meetings of the National Council, the basis of union, and conditions of union, have been considered. We have invited other denominations generally, and some specifically, such as the Free Baptists, the Christian Connection, and the Methodist Protestants, to consult with us as to union. Union has been accomplished with the Congregational Methodists, while there has been kindly correspondence with bodies that await with us a time for a hopeful future success.

During the past three years your Committee have devoted most of their attention, so far as corporate union is concerned, to developing an opportunity for possible union with two other denominations, the United Brethren and the Methodist Protestants. The question of possible union with the Methodist Protestants is not a new one. At the meeting of the National Council at Portland, Or., six years ago, the following resolution was passed:

"*Resolved*, That the Committee on Comity, Federatiou and Unity, appointed by the Council, be instructed to make proper overtures to the Methodist Protestant Churches, not only for the purpose of closer federation, but with a view to organic union."

A similar action had been taken at the meeting in Worcester in 1889.

The main action taken under the spirit of these resolutions during the last three years was at the initiative of the Rev. H. K. Painter, pastor at Galva, Ill., and afterwards at Fairmont, Minn. He carried on an extensive correspondence with the Methodist Protestant body in Illinois, and with leading men of the denomination throughout the country, and found that the

prevailing opinion among them seemed to be that union with the Congregationalists was desirable and feasible. The subject was presented to several local conferences, in both denominations, and a hopeful union of the two was approved, but no formal, or general action was taken.

Meanwhile the spirit of union had developed in a remarkable way in another allied body of churches. There was published in August, 1902, in *The Religious Telescope*, the principal weekly journal of the United Brethren in Christ, a proposal for Church union, signed by 22 of the leading men of that Church. They included the secretaries of their benevolent societies, their editors, publishing agents, professors in their Theological Seminary and other prominent ministers and laymen. It was addressed to the Bishops of the United Brethren Church, and referred particularly to four other denominations. It read as follows:

"Union of Churches Desired.

"Believing that the uniting of a number of the smaller ecclesiastical bodies of this country would be more in harmony with the Christian spirit of the age, and more fully conserve the best interests of the cause of Christ, we, as ministers and laymen of the Church of the United Brethren in Christ, hereby ask our Bishops to take such steps as are necessary to open negotiations with Churches similar to ours in polity and doctrine, looking toward their permanent union.

"We would especially name the Methodist Protestant, Evangelical, United Evangelical, and Cumberland Presbyterian Churches.

"Such a union we believe would secure the divine blessing, and demonstrate before the world the spirit of our Lord, who, in praying for his disciples and followers for all time, said, 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me'."

That this remarkable address to the Bishops of the United Brethren in Christ represented the general feeling of the body, your Committee, on reading the names attached to it, could not doubt. The five denominations included in the proposed union represented a fellowship of 800,000 members. One of them was the Methodist Protestant Church, union with which had been

suggested by our own National Council in 1889 and 1898. Your Committee immediately entered into correspondence with the signers of this proposed union, and suggested a wider union which would include the Congregationalists. We were met in the most friendly and cordial spirit. Correspondence followed with all these five denominations, and later with the Christian Connection. With some the informal correspondence came to no result. In the case of the Cumberland Presbyterians your Committee saw that it was better that their union should be with the Presbyterian Church in the United States of America, and this has since been brought to what is almost certain to be a happy conclusion. The General Assemblies of both Churches have by overwhelming majorities approved of union, and only the approval of the presbyteries remains to conclude it. Finally more formal correspondence led to the appointment by the proper authorities of the Church of the United Brethren in Christ, the Methodist Protestant Church, and the Christian Connection, of Committees, specially assigned to meet with each other and with your Committee to consider the question of union of these four denominations. When arrangements were made for time and place of meeting it appeared that, owing to the wide separation of the members of your Committee and the resignation on account of illness of one of them, it would not be easy for them to meet in sufficient number to give the weight of intelligent representation and counsel that was desirable. Accordingly by authority of the Provisional Committee of the National Council additional members were assigned to the Committee, and their names are attached to this Report. This gave your Committee a representation in attendance at the combined sessions comparable with the members of the Committees of the other denominations assigned specially for these conferences.

Your Committee met the Committees of the three other denominations in Pittsburg, Pa., April 22 and 23, 1903, in the Young Men's Christian Association Building. Full Committees were present from the Christian Connection, the Methodist Protestants, the United Brethren and the Congregationalists, and for two full days constant interviews were held between

them. Each Committee presented frankly its own view of the difficulties as well as of the advantages of union. As a result the representatives of the Christian Connection withdrew, not being able to accept the conditions which seemed to some of the other bodies essential. Between the three remaining Committees, the chief difficulty had to do with connectionalism, as related to forms of government, and this stood in the way of complete corporate union at present, although it was hoped that this difficulty might be relieved. After long discussion, and the reference to sub-committees of the effort to draw up a plan of union, the following conclusion was reached: —

"The Congregational, Methodist Protestant and United Brethren denominations represented in this meeting agree and recommend that a sub-committee shall be appointed by the General Committee to work out the preliminary details of a union, looking to the ultimate and complete organic union of these denominations in accordance with the following ideas:

"1. The formulated statements of doctrine as held by each of these denominations at present, although phrased differently, yet being essentially the same, are to be affirmed.

"2. The union for the present is to be expressed in the organization of a General Council to be composed of representatives elected from the respective denominations composing the union on some ratio of membership. The Council to have its power and duties defined, but all legislative and judicial matters shall be referred to the general bodies of the several denominations. These denominations shall retain their present name and their autonomy in respect to all local affairs, but they shall add to their official title the following, 'In affiliation with the General Council of the United Churches'".

The representatives of these three denominations uniting in this action then met severally, and appointed a sub-committee of five each, in accordance with the action above taken.

These sub-committees met in Washington, May 27, 28, 1903, and agreed upon a report, which was adopted by the General Committees at a meeting in Pittsburg, July 1, 1903, taking the form of an overture to the national organizations of the three denominations, which is as follows: —

"1. We are agreed that the formulated statements of doctrine as held by each of these bodies at present are essentially the

same; and we affirm them all as expressing 'the truth as it is in Jesus.'

"2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words, 'in affiliation with the General Council of the United Churches.'

"3. We recommend that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

"4. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval.

"5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

"6. At the first session of the General Council, a temporary organization shall be effected by the election of a chairman and secretary; and the council itself shall determine the officers it may need and the manner of permanent organization it may prefer.

"7. The purposes of the General Council shall be:

(1) To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches.

(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

(3) To secure the co-ordination and unification of the three bodies in evangelistic, educational and missionary work.

(4) To adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some form of connectionalism.

(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose.

"8. Your committee has also united in a letter addressed to our churches at large, which we append, as explaining somewhat more fully the conclusions we have reached in our deliberations, and we submit our whole work with the prayer and hope that it may be approved by you and promote the coming of the kingdom of God."

The proposals for union thus formulated by the General Committee have been widely circulated in the three denominations concerned, and have received much attention. Many

local and State conferences of all these denominations have taken action, and we believe with complete unanimity of hearty approval.

The General Conference of the Methodist Protestant Church meeting in quadrennial session in Washington, May 20-28, 1904 with a unanimous rising vote adopted the report of its Committee on Church Union approving these proposals for union.

This result is therefore offered in behalf of your Committee on Comity, Federation and Unity for the consideration of this National Council, and, if seemed wise, for its approval and adoption. We accordingly present the following resolutions for action:

1. *Resolved*, That the National Council heartily approves the plan of a national federation of the Christian Churches of the country, as proposed by the National Federation of Churches and Christian Workers, and will appoint delegates in accordance therewith, to represent our Congregational Churches at the meeting for organization to be held in New York in November, 1905.

2. *Resolved*, That the delegates to be appointed to this Conference, consist of the Moderator of this Council, the members of its Provisional Committee, and others selected by the Provisional Committee to make the total requisite number of fifty delegates. They shall be chosen so as to represent our membership geographically so far as may be, with view to their attendance.

3. *Resolved*, That this Council authorizes the National Federation of Churches to make its preliminary arrangements in its behalf for the Conference, in correspondence with this Councils Committee on Comity, Federation and Unity.

4. *Resolved*, That this National Council heartily approves the purpose and the general plan for the closer union of the Methodist Protestant, United Brethren and Congregational denominations; and that we accept the plan as presented by the committees of the three denominations, with the earnest hope that it may lead to a complete organic union.

5. *Resolved*, That a Committee of three be appointed by this Council to confer with like Committees from the other bodies, to arrange time and place of the first meeting of the General Council.

6. *Resolved*, That the delegates to this General Council of the United Churches be chosen from the members of the Na-

tional Council, should they meet at the same time and place; and be chosen by the several state delegations, accordng to a numerical scheme of assignments to be made by the Provisional Committee of this Council; the Moderator and the members of the Provisional Committee to be *ex officiis* included as delegates; and that the Provisional Committee be authorized to take all such other action as may be necessary to arrange for the meeting of the General Council.

In concluding this report your Committee desire to give testimony not only to the complete unanimity of their own counsels and action, but to their admiration of the generous and Christian spirit of the representatives of the denominations with whom they have conferred. They have learned to respect the excellent organization and the efficient Christian work of both these denominations; of the Methodist Protestant, with their 185,000 members, their four colleges, their theological seminary, their religious journals, their Publishing House, and their excellent foreign mission work in Japan and China; and no less of the United Brethren in Christ, who have a membership of 250,000, five colleges and a theological seminary, a series of religious journals, two Publishing Houses, and missions in Africa, Japan and Porto Rico that have been in close relation with our own mission work. We believe that a closer, and the closest union with these two Christian bodies would be to their and our advantage, and might well anticipate such further union with other kindred denominations as would be in harmony with that spirit of Christian unity which, in obedience to our Lord's command, the Church throughout the world is now seeking to bring into practical realization.

WILLIAM HAYES WARD, ALBERT E. DUNNING,
R. E. JENKINS, AMORY H. BRADFORD,
ELIAS B. SANFORD, S. M. NEWMAN,
WILLIAM H. WARREN, ALFRED T. PERRY,
ARTHUR L. GILLETT, ASHER ANDERSON,
MICHAEL BURNHAM, ALBERT F. PIERCE,
LUCIEN C. WARNER, BARTLETT B. JAMES,
WASHINGTON GLADDEN, WILLIAM H. JORDAN.

REPORT OF DELEGATION OF NATIONAL COUNCIL TO THE YALE BI-CENTENNIAL.

The Delegates appointed by the National Council at Portland, Maine, to attend the celebration of the two hundredth anniversary of the founding of Yale College, performed the duties assigned them, and were present as participants in all the public exercises of that significant and memorable occasion. As the story of the beginning of that renowned institution was unfolded in addresses and other forms of representation, and the struggles and sacrifices made by ministers and laymen of our faith and order in those early strenuous times to establish Christian learning, and secure an educated ministry were recounted, it was made more and more evident that there was a peculiar fitness in having the National Council of our Congregational Churches closely identified with an event so deeply rooted in the Congregational history of this country. All courtesies were extended to the delegation; and the members of it cannot refrain from expressing profound gratitude for the unique honor conferred upon them in making them the link which for the time being bound our churches and Yale College, one of the early and conspicuous proofs of the consecration of our churches to high measures of intelligence and piety and the public welfare, together in a visible fellowship. The medal which was struck off by the authorities of the university to commemorate the occasion, and handed to each delegation was received and turned over by us to the secretary of the National Council, and it will be preserved in the archives of our body.

F. A. Noble,
John H. Perry.

Minutes, p. 550.

THE REPORT OF THE COMMITTEE ON SUNDAY SCHOOL INSTRUCTION.

Your committee, appointed at the meeting of the Council at Portland in 1901 begs leave to submit the following report:

The scope of the work of this committee having been distinctly limited by the Council to such action as could be taken in connection with the Sunday School and Publishing Society, we have not deemed it advisable or proper to make a broad and independent study of Sunday School conditions within our denomination and do not now present a report which is of the nature of a survey. We were not authorized to investigate, but to co-operate.

We have consulted through the chairman of the committee with the secretaries and editors of the Society, and have held several meetings of the committee, reaching the practical conclusion that under existing circumstances there was little aid to be rendered by us or required by the Society in reference to the material furnished for the departments of the Sunday School below the intermediate. The society not only offers a varied and valuable line of publication of its own origination, fully equal if not superior to the output of any other denominational publishing house, but provides for the schools which desire them the full line of Bible Study Union literature. It also offers a restricted number of supplemental courses. With these resources several interesting experiments are being made in the grading of courses.

Of the publications of the Society, so far as they relate to the exposition of the International lessons for all departments of the Sunday School, we have no criticism to offer. The pilgrim series of lessons has justly acquired a high reputation. They bring to bear upon the current weekly International topics a wealth of scholarship, skill and spirituality which we heartily endorse. We believe, however, that the Sunday School situation in our denomination will not be satisfied by the mere con-

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Minutes, p. 551.

tinuance of this admirable series however careful may be the attempt to adapt it to the different grades. It will continue to supply the needs of a certain number of schools, perhaps of the greater proportion of them, for some time in the future. It does not and cannot meet the need of those more ambitious churches which seek to give to their Sunday School instruction an equal value with that of the public school, and will obtain the means of so doing, either within the denomination or outside of it.

It is unreasonable that we should expect our society during these years of awakening and of sporadic experimentation to do more than to perfect the Pilgrim series and its concomitant and supplemental publications and to endorse besides the courses of the Bible Study Union, which afford the only complete system of graded lessons based on a different method of selection, now available.

Four important questions agitate the Sunday-school world to-day, and demand an answer as speedily as possible.

(1) What can be done at once by way of retaining the interest of adolescents and adults in the Sunday-school?

(2) What can be done at once for the developing and training of teachers?

(3) How soon may we have available courses which are based upon approved pedagogical principles?

(4) How soon may there be devised a well-balanced, progressive and comprehensive course of study through which our children may become religiously educated? It is far easier to state these problems than to give them an adequate answer. Only a small section even of our denomination is prepared to undertake the burden, pecuniary or personal, involved in their solution. We have hardly more than begun to acquire the experience which must underlie any permanent answer. Yet there is a perceptible awakening to-day all over the land to the need of making our Sunday Schools a genuine agency of the church for the religious education of its whole membership, young and old alike.

Your committee used its collective wisdom in co-operating with the Society in regard to supplying the immediate needs

of older classes in the Sunday School and in reference to teacher training. It seemed to us that special courses could be prepared without delay, adapted to classes which were eager to study, some affording a year's course, some of a briefer character. These courses could be of great variety. We are happy to note that the Pilgrim Press has issued one such course entitled "The Books of the Bible with Relation to their Place in History" and is about to issue another entitled "The Prophets as Statesmen and Preachers," each prepared by the competent hand of Professor H. T. Fowler, Ph.D., of Brown University. There should also be published, as rapidly as possible, a number of shorter courses, to be completed in ten or twelve weeks, on themes in which bright-minded men and women will take an interest. Professor Burton's little outline, published by the University of Chicago on "The Teaching of the Pharisees Compared with the Teaching of Jesus" is an excellent illustration of what may be done. A scheme for a series of such short courses has been prepared.

In reference to the development and training of teachers we urged upon the Society the preparation and publication of a series of pamphlets which should aim to dignify the function of the Sunday School teacher, to suggest correct but simple methods of teaching and to furnish inspiration and information to those who are doing this important work. We found that steps were already being taken in this general direction, and are confident that more will be done.

The Society has also heartily recommended to our teachers the helpful outline courses of the American Institute of Sacred Literature, courses of great value for teachers whose general Biblical knowledge is limited.

Our Society does not block the pathway of improvement, yet it cannot consider the coming needs of the denomination with scientific impartiality. It is always shortened in its vision by the question of the financial success of a proposed venture. It is not an experimenting body to any great degree. Your committee has been able to accomplish but little during those three years, not because of any opposition on the part of the officers of the Society but because we were approaching the whole Sunday School problem under these limitations.

The Congregational denomination has an opportunity for leadership and for co-operation in this matter so vital to our continued educational strength. Some at least of our churches are willing to undertake the burden of investigation and experiment. We have among our ministers and laity a large proportion of the aggressive membership of the Religious Education Association. The past few years have been years of considerable progress in the preparation for constructive results in the very near future, in which we are, as a denomination, sure to take a prominent share.

Other denominations, notably the Episcopalian, have begun to make progress through the appointment of representative committees, composed of men and women recognized as students of the problem, whose findings will be influential. The far-reaching influence of the Sunday School Commission of the Diocese of New York is everywhere recognized. Your committee believes that this body should appoint a committee on Religious Education made up as suggested, the Publishing Society having a representative authorizing it to make a careful study of the conditions, prospects and possibilities of religious education within the denomination, to co-operate freely with similar committees of other communions and with the Religious Education Association, and to take such steps as may be practicable to give its conclusions a practical form of immediate usefulness to the denomination.

To that end we submit the following resolution:

Resolved, That a committee on Religious Education, consisting of nine members, be appointed by this body to take into consideration all questions relating to the interest of religious education in our churches and so far as may be feasible, to give practical form to their conclusions.

Frank K. Sanders
Rockwell H. Potter
Samuel T. Dutton
Henry C. King
James A. Blaisdell.

REPORT OF COMMITTEE ON WORLD PEACE AND INTERNATIONAL CONGRESS.[1]

Resolved, That the National Council of the Congregational churches of the United States, desiring to promote the peace of the world, hereby gives its support to the resolution unanimously passed by the Massachusetts Legislature in 1903, in favor of a regular International Congress, to deliberate upon the various questions of common interest to the nations and to make recommendations thereon to the Governments; and respectfully petitions the Congress of the United States to take favorable action thereon.

Resolved, That a copy of this resolution be forwarded to Congress by the moderator and secretary of this Council.

Resolved, That the National Council of the Congregational churches of the United States hereby expresses the satisfaction with which it has heard the announcement by the President of the United States of his intention to call an international conference to further the action of the Hague Conference in reference to international arbitration.

Resolved, That a copy of this resolution signed by the moderator and secretary of the Council be forwarded to the President.

Francis E. Clark.
Roswell D. Benedict.
James E. McConnell.
Samuel B. Capen.

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[1] Minutes, pp. 534, 552.

REPORT ON DEACONESSES.

At the meeting in Portland three years ago, the National Council placed on record its sympathy with the efforts made by the Hartford and Chicago Theological Seminaries to furnish suitable training for young women desirous of serving the churches in various ways and especially as deaconesses. Approval was also given to the action of the Committee of the General Association of Illinois in obtaining a charter for the American Congregational Deaconess Association, an institution which is designed to be national in its character.

See report of the Council, pp. 24, 42, 148, 149.

During the three years which have elapsed since these resolutions were adopted thirty-six young women have received instruction in the Christian Institute of the Chicago Seminary, twenty of them in the regular two year course of study, four as specials, and twelve as members of the summer school. They have come from three states, and one foreign country. They represent eight colleges and universities, the Art Institute of Chicago and several normal schools. Those who have graduated as deaconesses wear a simple uniform and are now representing the Institute in settlement work, in the home and foreign missionary field, in an Indian School in South Dakota, and in definite church work.

Miss Dockery, a graduate of the Methodist training school, entered upon her work as a deaconess at Pana, Ill., in 1896, during the strike of the miners. Since the settlement of that strike she has continued her labors there under the auspices of the Illinois Home Missionary Society. As the house she at first occupied proved too small for the number of patients and outcasts requiring shelter through the aid of the churches, the lodges and the women's clubs of the place a new house has been obtained, furnished and dedicated. This property will be held by the Deaconess Association and in addition to its use in Pana will serve as a training and practical finishing school for

Minutes, p. 553.

deaconesses. It is now used as a hospital as well as a home for the needy and headquarters for the deaconesses, of whom there are at present two at work, one having special charge of the home, the other serving as a missionary. A small, but growing Sunday-school has been maintained and every week prayer and Christian Endeavor Meetings are held. In no long time a church will be organized, established in its own house of worship with all bills paid, and placed upon a self-supporting basis. All this has been accomplished through the influence of a single Christian woman who has had access to homes not open to men, and as much, or even more might be accomplished in many other places in the State were there well-trained and consecrated women to occupy them.

For at least half a dozen years Rev. Mr. Bird of South Chicago has been aided in his work by deaconesses educated in the Methodist training school of Chicago. While Mrs. Bird was living, the deaconess had her home in the pastor's family and thus was brought into daily consultation with him and his wife. Mr. Bird says that the work which these faithful women have done is of the highest value. They serve as nurses, as visitors in the homes, as advisors and helpers in time of distress, as organizers and leaders of children's and young people's societies, as teachers in Sunday-schools and in whatever other way they may be of aid to a pastor.

Efforts have been made, and in time will doubtless succeed, to obtain a permanent home for deaconesses in Chicago. For two years the members of the Institute have been lodged in the house formerly owned and occupied by the late President Fisk of the Seminary. Just now they are housed in Keyes Hall, one of the Chicago Seminary buildings. At Dover, Ill., a country town about one hundred miles from Chicago, a building formerly occupied as a school and surrounded by spacious grounds has been put into the hands of the Deaconess Association as a place of rest for the tired worker, and as a summer home for poor children and wearied mothers. In this home, which has been under the care of two recently commissioned deaconesses, twenty-two persons have been received during the summer. The cost of caring for them and the small allowance made the deaconesses,

have been provided by the people of Dover and the vicinity. But the work is growing so rapidly, and there is such a demand for repairs and changes in the house if it be made comfortable in the winter, that aid must come from other sources in the future.

These brief reports indicate the kind of work which has been done and suggest at least, the demand for it which exists in other parts of the state and all over the country. There are in fact few parishes in which deaconesses would not be of real service. As managers of homes for aged women, for dependent children, for the outcast and helpless, as visitors and nurses in hospitals and in private homes, as pastors' assistants and in the almost innumerable fields open to consecrated christian womanhood a large amount of the at present unused force of our churches might at once be employed. What the more than 1200 deaconesses are doing and have done in the Methodist Church, what the more than 10,000 have done and are doing in the Lutheran Church in America and in Germany and wherever German missionaries are found, what specially trained young women are doing among the Episcopalians, is suggestive of a neglect of opportunity on the part of our own denomination not altogether pleasant to contemplate.

Your committee believes that the possibilities and promise involved in the work of deaconesses in Congregational churches are too great to be overlooked. Its members believe that our seminaries should be encouraged to furnish instruction wherever possible to as many young women as are fitted and willing to enter upon this special work, that measures should be taken to make the demand and the nature of this work known to the churches, and that at the proper time appeal should be made for means for its support. At present it may perhaps be sufficient to say that to young women of fine education, graceful manners, tact in dealing with the uncultivated, and an earnest desire to serve the Master, a field is open with opportunities which well nigh baffle description. . . .

Your committee is of the opinion that this matter of the deaconess should not be left where it now is, and would suggest that another committee be appointed to study with as much

thoroughness as possible the history of the deaconess movement in other churches and in other countries, its adaptation to our church needs, and to report at the next council what measures should be taken to render it an efficient and permanent branch of our own denominational work. It would suggest further, that from time to time through the religious press this new committee give the christian public the benefit of the information it may acquire, and it would ask the Council to recommend at this session the employment by the churches of as many young women as deaconesses as are already fitted for this work, that after due trial they be publicly recognized as deaconesses, and that their names be reported for record to the secretary of the American Deaconess Association. . . .

Edward F. Williams
George E. Hall
H. M. Moore.

CONSTITUTION AND BY-LAWS.

CITY EVANGELIZATION.

CONSTITUTION.

Article I.

Name.

The name of this organization shall be the..... Congregational City Missionary Society.

Article II.

Object.

The object of this Society shall be to promote religion and morality in..... .....and vicinity by the employment of missionaries, the establishment and support of Congregational churches, Sabbath schools, mission stations and chapels for the preaching of the Gospel of Jesus Christ and for the diffusion of Evangelical knowledge.

Article III.

Membership.

Section 1. Its membership shall consist of the Incorporators, Life and Annual Members. These persons shall compose and constitute the Society.

Sec. 2. Each Evangelical Congregational Church in..... .....and vicinity may elect each year from its membership one person to be a member of this Society, and Churches having more than fifty members may elect one additional member for each fifty additional resident members or major fraction thereof. The Church so electing shall give written notice of such election to the Secretary of this Society. The persons so elected shall at the next annual meeting of this Society after their election, and for one year thereafter be members of this Society. But if at any time any of the Churches mentioned in this paragraph shall fail to have representative or representatives, the Society, or the Board of Directors, when the Society is not in session, may elect an annual member or annual members for such a Church.

Minutes, p. 559.

Life Members.

SEC. 3. Any evangelical church in.....or vicinity may nominate a Life Member for election by the Society or the Board of Directors for each $200 contributed by the Church for the Society's work dnring the year preceding the annual meeting of the Society.

In like manner any individual contributing at one time $300 to the funds of the Society may nominate a Life Member.

Honorary Members and Patrons.

SEC. 4. Any person contributing at one time to the funds of this Society $50 shall be an Honorary Member thereof for one year from the time of such contribution. And upon the payment of $500 at one time any person may become a Life Patron.

ARTICLE IV.

Officers.

The officers of this Society shall be a President, one or more Vice-Presidents, a Secretary, a Treasurer, and a Board of twenty-four Directors who shall be elected also by ballot in such a way that one-third of their number shall be elected at each annual meeting after the first meeting. All officers shall hold their offices until their successors are elected.

The President, Vice-President or Vice-Presidents, Secretary and Treasurer of the Society shall be ex-officio members of the Society and shall be respectfully President, Vice-President or Vice-Presidents, Secretary and Treasurer of the Board of Directors.

ARTICLE V.

Meetings.

SECTION 1. This Society shall hold its annual meeting for the election of officers and the transaction of business in the city of.....in the month of.....in each year on such a day and at such hour and place as the Directors may determine, written notice of which meeting shall be sent by the Secretary to the members of the Society and to the Churches entitled to elect Annual Members previous to the Sunday next preceding the date of such meeting.

Fifteen members shall constitute a quorum for the transaction of business.

Sec. 2. The following order of business shall be used at the annual meeting:

1st. Prayer.
2nd. Enrollment of members.
3rd. Minutes of previous meeting.
4th. Appointment of Nominating Committee.
5th. Report of the Treasurer.
6th. Report of the Directors by the Superintendent.
7th. Election of Officers.
8th. Miscellaneous business.
9th. Adjournment.

Sec. 3. The fiscal year of the Society shall begin with the 1st of January of each year.

Sec. 4. Special meetings of the Society may be called by vote of the Board of Directors or by the Secretary upon request in writing of nine members of the Society, of which meeting written notice shall be given to all members at least one week before the date of such meeting.

Article VI.

Board of Directors.

Two Directors, nine of whom shall constitute a quorum, shall elect a Superintendent (who need not be a member of the Society) and three Auditors and such other officers as they may deem necessary. They shall fix the time and place of their meetings, frame their own rules of business, elect Annual Members where Churches have failed to be represented, and fill vacancies in their own number when the Society is not in session, appoint committees, fix the salary of the Superintendent, and employ such missionaries and other persons as they may deem necessary for the work of the Society. They shall select the Society's seal and have the general management of its affairs. They are also authorized and empowered to borrow money from time to time to be used solely for the purposes of the Society's work, and to pledge the property of the Society therefor; to purchase, sell or mortgage real estate and erect

and rent buildings when in their judgment the interests of the Society shall so require.

Article VII.

Duties of the Officers of the Board of Directors.

Section 1. The President. The President of the Board shall preside at all meetings of the Board, appoint such committees and sign papers as directed, and discharge such other duties as the Board may instruct him to do. He shall present to the Board from time to time such suggestions in writing or otherwise as he may deem best for the Society's work.

Sec. 2. The Vice-Presidents. The Vice-Presidents in the order of seniority shall preside in the absence of the President and shall discharge such other duties as the Board may direct.

Sec. 3. The Secretary shall keep a careful record in a book provided for that purpose, of all the transactions at the meetings of the Society and of the Directors, and shall read the same unless otherwise ordered at the first subsequent meeting of the Society or of the Board.

Sec. 4. The Treasurer. The Treasurer shall give such bonds as the Directors may require, shall receive and hold subject to the order of the Directors all the funds of the Society and shall keep a careful account of the same. He shall pay out money only on the order of the Directors certified by the President, Secretary or Superintendent. He shall make in writing and file with the Secretary a monthly statement of all moneys received and paid out, and shall prepare and submit to the Directors an annual report of all receipts and expenditures of the preceding fiscal year.

Sec. 5. The Superintendent. The Superintendent shall have general charge under the Directors of the work of the Society and shall attend the meetings of the Directors and of the Society and make such reports in writing or otherwise as may be required.

Sec. 6. The Auditors. The Auditors shall audit the accounts of the Treasurer at the end of the fiscal year and certify the results to the Board of Directors.

Article VIII.

Amendments.

This Constitution may be amended at any annual meeting of the Society or at any special meeting called for that purpose by a two-thirds vote of the members present, provided that the amendment or amendments shall have been proposed at the preceding annual meeting or are recommended by the Directors.

BY-LAWS.

1. The Directors shall hold a monthly meeting of the Board on the . . . . . of each month for the transaction of the business of the Society.

2. The following order of business shall be used at the monthly meetings of the Board:

1st. Prayer.
2nd. Minutes of the previous meeting.
3rd. Report of the Treasurer.
4th. Reports of committees.
5th. Report of the Superintendent.
6th. Miscellaneous business.
7th. Adjournment.

3. Special meetings of the Board may be held by vote of the Board or at the call of the President or the officers of the Board whenever such meetings may be deemed necessary.

4. The Directors shall invite the pastors of the self-supporting Churches to meet with the Board at least once a year for counsel and for the promotion of the Society's work.

5. Missionary pastors and workers shall be invited to meet with the Directors each year at such time or times as they may deem best for mutual acquaintance and helpfulness.

6. These By-Laws may be amended at any regular meeting of the Directors by a majority vote of the Directors present.

REPORT OF COMMITTEE ON MARRIAGE AND THE HOME.

Your committee on the memorial from Rev. Samuel W. Dike, with reference to the interdependence of the family and the church, respectfully recommend the appointment of a standing committee by the adoption of the following resolution defining the membership scope of inquiry, and other duties of such committee.

Voted. That a committee of five, to be nominated by the committee on nominations in conference with the Moderator, be appointed to be known as the standing committee on the relation of the church to the present problems of family life; said committee to be charged with the studious inquiry into the material, industrial, educational and legal conditions upon which the fulfilment of the function of the family depends, and the recommendation of such attitude and action of the churches thereto as their own interests and those of the family alike require in view of the facts. The committee is also authorized to co-operate with the representatives of other national denominational bodies to secure uniform action in regard to the marriage of divorced and other persons.

Respectfully submitted,

GRAHAM TAYLOR,
CHARLES E. JEFFERSON.

Minutes, pp. 535, 559.

REPORT OF THE COMMITTEE ON WORSHIP.

There were on this committee, as originally constituted, two brethren whose names are not appended to this report.

Prof. J. W. Platner of Andover Theological Seminary declined service and his place was filled by Rev. Nehemiah Boynton, D. D.

No member of the Committee was more enthusiastic in entering upon its work as projected than Prof. W. B. Chamberlain of Chicago Theological Seminary, whose special culture and position fitted him to be of peculiar usefulness in it. His sudden removal and the loss of his counsel have been particularly felt by this Committee.

Twice in the history of the National Council its attention has been turned to the matter and manner of Public Worship.

In 1889 a Committee of which Rev. C. H. Richards, D. D., was chairman, reported an interesting array of facts gathered from the churches, and a careful survey of tendencies, with a note of caution that "every feature introduced shall help to promote a hearty reverence and true spirituality." Doctor Richards' paper and the discussion following elicited so much interest that a new Committee, with Rev. Lyman Abbott, D. D., as its chairman, was appointed, and at the Council of 1892 made a report, endorsing the work of the previous Committee and insisting that the object to be kept in mind in the discussion is spiritual development; that improvement is likely to be, in the admission of the congregation to a larger participation in worship, in responsive readings and the service of song, which latter was more fully treated by the late Prof. F. B. Rice, a member of the Committee.

Since the Portland Council there have been issued various publications by members of our own communion designed to secure improvement in worship. Notable among these are the new edition of "Church Services," by Hungerford, the Service Book, edited by Dr. Reuen Thomas, and the Second part of

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Minutes, p. 561.

the new Pilgrim Hymnal, prepared by Rev. L. H. Thayer and published by the Pilgrim Press.

The subject has also engaged the attention of other bodies which hold with us the Reformed Faith. The report to the General Assembly of the Presbyterian Church by its special committee on Forms and Services presents an order of Morning Service conformable to Presbyterian traditions and well worth our study. This committee presents conclusions drawn from its investigation that are practically true for our own body: "That the movement toward an order of service with responsive features is already going on in three-fourths of our churches; that nine-tenths of our ministers desire improvement and better order in the conduct of worship; that almost all our ministers wish the people to take part in the service; that more than four-fifths of our ministers wish for more unity in (Presbyterian) worship, if it can be voluntarily brought about; and finally, that all but about fifteen per cent feel the need of a book of forms."

Your Committee has held two meetings, conducted a large correspondence, prepared and published through its individual members articles for the press, made addresses and secured the consideration of the matter of its work before various local bodies.

Two views have been expressed on the work of this Committee and the movement out of which it grew.

In some quarters both have been viewed with suspicion as an attempt to fasten chains of ritual upon our churches, and to make up by form and ceremony for poverty of spiritual life.

But to your Committee, and to the churches in general, as they believe, the meaning is something far otherwise.

The real purpose in the movement for the enrichment of worship is to furnish for the spiritual life forms that shall make its expression more ready and satisfying, and in the use of which that life may be enlarged and enriched. This is the test to which every form and movement in worship must be brought, its adaptedness to express the spiritual life, and in expression to minister to it.

In the original function of this Committee was included, by

the overture which led to its appointment, the preparation and presentation to this Council of a Book of Forms adapted to the use of people of the Congregational Way.

Your Committee has in hand considerable material for such a book, but does not present it.

While we conceive it to be of value, and are quite ready, if given further time, to submit it, as a Committee, to the churches, we are inclined to believe that it is more in accordance with our history and usage, and that the matter will be more advantageously approached, if left to the attention and care of the Church Service Society projected at the time of the Council meeting at Portland, Maine, and which as a permanent organization may well charge itself with the performance of this service for the churches.

It has however appeared to your Committee that it is worth while to set forth, what as a matter of fact is the Recognized Common Order of Worship among Congregational Churches, with suggestions as to material for the enlargement which it allows and invites, as local conditions may favor.

Such a Common Order is presented herewith.

In the column to the left are placed the invariable elements of our worship, as shown by a study of current usage. The only liberty we have taken with these has been to arrange them in suggestive groups, for consideration and study, and to make their succession such as to correct some more glaring liturgical irregularities. In the column to the right, for each group, a note is made of the material, already in use, for the most part in individual churches, that may be used in the enrichment of that group, at different times, and under favorable local conditions.

MATERIAL FOR THE ENRICHMENT OF THE SEVERAL GROUPS.

The Common Order		
I.	2. (a) Opening Hymn. (b) The Biblical sentences arranged responsively, and followed by a salutation.	2. Stanza of familiar hymn, (a) without announcement, giving the "key" of the service. For ordinary use "Safely through another week." (b) The minister's prayer for himself "Let the words of my mouth, etc."
1. Organ Prelude.		
2. Biblical Sentences, with or without the L. M. Doxology.	2½. A service of confession.	

3. Prayer, with Our Father.	The Commandments with Response.	(c) A salutation "The Lord bless thee, etc."
4. Organ Response.		(d) All join in the Lord's prayer.

II.	1. A Psalm—chant by the congregation.
1. Hymn.	2. The same in the midst of (b) if selections from O. and N. T. are read: "Glory be to Thee, O Lord" after the N. T. reading; the chief anthem, if one of praise, may be placed between (a) and (b); if of teaching after (b).
2. The Scriptures. (a) Common Reading responsive or otherwise. (b) Reading by the Minister.	
3 Pastoral Prayer.	3. Better, the "Congregational Prayer" or "The Prayer" may be closed with the prayer called a "prayer of St. Chrysostom" said by the Congregation.
4. Response.	
	4. The chief anthem, if of petition
5. The Offering	5. During the offering, sentences and response by minister and choir; at its close, ascriptions and Doxology in L. M.
6. Hymn.	

III.	This may be prefaced by some common form of Creed or Covenant, (a) portion of the Te Deum, (b) the Apostles' Creed, (c) an arrangement of the Burial Hill Confession, (d) the Covenant of the local church
1. The Sermon.	
2. Hymn.	

IV.	1. The prayer "for all sorts and conditions of men," by the congregation.
1. Prayer.	
2. Response.	
3. Benediction,	
4. Organ Postlude.	

The riches of such a service, and its value in expressing the spiritual life which it shall also nourish, depend most largely upon the man who is its leader.

From our point of view, the concern is not so much to enrich a service as to enrich the man who leads the service.

Ultimately, with us, however much wise and varied provision may be made for Congregational participation, the chief dependence will still be upon that man's spiritual life, and his intelli-

gent training so that he shall be enabled, not in a formal and mechanical, but in an actual and vital way, to represent the congregation in acts of worship.

That intelligent training, which must be largely a self-discipline, should proceed along these three main lines:

1. For the Public Reading of the Word of God, including the selection of the passages to be read.

It is necessary that there be established between minister and people a common conviction that this act of reading and hearing the Word of God is a most important part of worship, of equal dignity with the offering and prayers. In prayer we speak of God; through the written Word He speaks to His people. It is of first importance that the public reader of the Bible have himself a relation to the book which by subtle contagion he may impart to others. His right attitude toward the Bible will help to solve the question.

(1) Of the proper place of the Scripture reading in the service. Let the Word of God be reverently heard before the people attempt to unite in the principal prayer. The almost universal usage in our churches is right. To take it out of this place and connect it directly with the sermon it tends to weaken common worship.

Between the scripture reading and prayer only one thing is admissible, an act of united devotion like the saying together of a creed or covenant which is closely akin to the office of prayer.

This right attitude of mind will help to solve (2) the question of time to be given to Scripture reading. Certainly enough time should be given that the principal parts both of the old and new testaments may be read to the people every year. To do this without system is impossible and system in Bible reading means a Lectionary. An order of readings for the year printed and put into the hands of the people has distinct advantages.

This right attitude of mind toward the Bible will help (3) to enrich the utterance of the one who reads it. The modern minister like the scribe of Ezra's time should "read distinctly and give the sense." To this end he should study the portion

to be read so carefully, and so enter into its spirit, that, during the reading, verbal comment will be unnecessary. In the devotional reading of the Scripture before the principal prayer the minister should simply be the living voice of the original message, coming to us in the "tongue wherein we were born," like the message of Pentecost, a new gift of the Holy Spirit for the waiting assembly.

2. For the Direction of the Service of Song.

In this the Minister as leader needs to know by personal experience and observation, that music in all its recognized forms — for congregation, for choir and for organ — is in itself a true medium of religious utterance and of spiritual impression. He needs a wide acquaintance with the outlines, and some of the details, of hymnody, tune-writing, anthem and organ composition, regarded as significant products of Christian history, as precious examples of religious literature and art, and as approved appliances for liturgical purposes. He needs a genuine sympathy with all these modes of expression and impression, not only in their relation to himself, but as they affect other earnest minds, and especially as they must be regarded by those called to be special musical leaders and helpers. To this end the whole subject merits a large place in the formal education of ministers, and some intelligent and appreciative grasp of it should be expected of those proposing to enter the ministry. A general popular advance in this matter is almost impossible unless supported by the competent equipment and awakened enthusiasm of our pastors and teachers.

3. For Public Prayer.

In preparation for the office of Public Prayer there is no substitute for a genuine spiritual life. When that is lacking prayer lacks that note of reality without which it is a dead and inoperative form. It is the glory of our way of church life that it has no patience with officialism, no use for "cloth," no recognition of any order separated by Ecclesiastical rank or tactual grace. Its only separations are to privilege of service; its representations are not formal or official, but actual and vital, as was Christ's of the Father,

Along with this should go the cultivated consciousness of

identification with the people one serves. It is no doubt, in a large part, a pastoral grace, but it can be cultivated by right estimates of the ministry as a service of help for one's people, until it becomes a dominating idea in the whole of life.

Such a man may particularly train himself by contact, to the point of saturation, with historic and individual forms of devotion. The oldest liturgies were stereotyped when life was decaying, but what they fixed was worship at a high estate. Its flavor is worth a great deal to catch. The Roman Breviary and Missal may well be read till their felicitous things work their way into one's mind. There are good things left in those quarries, for all the Protestant liturgies that have been dug out of them. The volume of the Anti-Nicene Library containing the liturgical fragments is worth study. Bunsen's Prayers translated by Miss Winkworth, the liturgy prepared by Dr. Hopkins of Auburn Seminary, services by Dr. Hunter, edited by Dr. Thomas, and the latter's own work, Hungerford's book in its latest edition, the Book of the Scottish Church Service Society, that of the Catholic Apostolic Church, Aids to Common Worship, by Dr. Greene, do not constitute a very large list, and are indispensable. One can do better without several volumes of critical commentaries on the Old Testament, sure to be out of date next year.

A special preparation of such a man is in the daily pastoral prayer for the flock. He has a vest-pocket help that even his wife does not see, whose annotations grow more intimate and sacred each year. In it, in groups for the days of the week, are the names of all his people, and through it he prays each week. It is not only one of the most effectual ways to serve the people, to identify oneself with them, but such a week of prayer for a people makes a man, ready to pray on Sunday, as their representative.

It is well occasionally to write prayers. Not so much for use, as for self-discipline along needed lines.

With such general and special preparation, one coming to his representative priestly service, will surely find it a joy to himself and a blessing to the household of God.

George R. Merrill Joseph H. Chandler
Waldo S. Pratt Nehemiah Boynton
Committee.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER OF THE NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council,—

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the one head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's Catholic Church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or

judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules: —

I. *Sessions.*—The churches will meet in National Council every third year. They shall also be convened in special sessions whenever any five of the general State organizations shall so request.

II. *Representation.*—The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows: —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof;

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable. Each State or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each.

III. *Officers.* 1. At the beginning of every stated or special session, there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations. The moderator is expected to open the Council immediately following the one at which he is elected with an address on a subject to be selected by himself.

2. At each triennial session there shall be chosen by a ballot

a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers shall be enrolled as members of the Council.

IV. *By-Laws.* — The Council may make and alter by-laws at any triennial session.

V. *Amendments.* — This constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration, having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the Church of God.

While affirming the liberty of our churches, as taught in the

New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of counsel and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists because in the present condition of our common Christianity we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's Church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the Holy Catholic Church." It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, the retiring moderator, the former moderators, persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, and missionaries in the service of the American Board of Commissioners for Foreign Missions present, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer *ex officiis*, and seven others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennial Council; may fill any vacancy occurring in their own number or in any committee or office in the intervals of sessions, the persons so appoined to serve until the next session; shall have authority to contract for all necessary expenditures except such as are required to be made by the publishing committee, and to appoint one of their number who shall approve and sign all bills for payment; shall appoint any committees ordered but not appointed; and committees so appointed shall be entered in the minutes as by the action of the Council; shall consult the interests of the Council and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization. The provisional and publish-

ing committees are authorized to meet immediately after the close of the session.

They shall lay out a definite programme for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several local organizations of churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees: —

1. A committee, including the secretary, on credentials, who shall prepare a roll of members.

2. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall seek bids, contract for and distribute all publications ordered by the Council.

3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

4. A finance committee.

Committees shall be composed of three persons each, except otherwise ordered. The first-named member of each standing or *ad interim* committee shall be chairman thereof, and shall so continue unless the committee shall otherwise provide at a meeting of which every member shall have been especially informed. Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every morning and evening shall be given to meetings of a specially religious rather than business character.

X. No person shall occupy more than three-quarters of an hour in reading any paper or report, and no speaker upon any motion or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XIV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in

affiliation with the Council, who shall be, *prima facie*, the constituency of the same, for immediate organization and business. The moderator shall then name the committee of nominations, subject to the approval of the Council, which shall at once proceed to the election of its presiding officers. In the absence of the moderator and the assistant moderators, the provisional committee is authorized to appoint some person to act as moderator of the opening session of the Council.

XV. Such reports from committees, and statements from societies or theological seminaries as may be furnished to the secretary seasonably in advance of the session, may be printed at the discretion of the publishing committee, and sent to the members elect, together with the program prepared by the provisional committee. Not more than ten minutes shall be given to the reading of any such report.

XVI. Reports and statements shall not be referred to committees except by vote of the Council.

RULES OF ORDER.

The rules of order shall be those found in commou parliamentary use, not modified by local legislative practise, with the following explicit modifications:

1. When a question is under debate, no motion shall be received, except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn,— which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn alone being not debatable. But the Council at any time, on the motion of one member, seconded by five other members and by a two-thirds vote of those present and voting, may order a vote to be taken upon the pending question; after this is so ordered, the debate shall not be cut off for one-half hour, provided any member desires to speak; but during that time no speaker shall speak more than five minutes.

2. No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once, until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the Chair, entered in the minutes, and published in the printed reports of the proceedings.

4. If the report of committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is: *Shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*a*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *Shall the report be adopted?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*b*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *Shall the report be accepted?* and *Shall the resolution or declaration be adopted?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

CHARTER — TRUSTEES OF NATIONAL COUNCIL.

The following was adopted by the National Council, 1886:—

Whereas, The General Assembly of Connecticut, at its session, January, 1885, passed the following act of incorporation:—

"*Resolution incorporating the Trustees of the National Council of the Congregational Churches of the United States.*

"General Assembly, January Session, A. D. 1885.

"*Resolved by this Assembly*,—

"Section 1. That Julius H. Seelye, Frederick A. Noble,

Henry Fairbanks, William M. Taylor, George F. Magoun, E. S. Jones, Samuel B. Capen, Henry A. Hazen, William H. Moore, Lavalette Perrin, and such other persons as may be associated with them, and their successors, be and they hereby are, constituted a body politic and corporate, under the name of The Trustees of the National Council of the Congregational Churches of the United States.

"SECT. 2. The object of the corporation is to do and promote charitable and Christian work for the advancement of the general interests of the Congregational churches of this country in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States; and said corporation may co-operate with any other societies under the charge and control of churches of the Congregational order in the United States.

"SECT. 3. Said corporation may acquire, by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purpose of its creation, not exceeding sixty thousand dollars in value, and may make any contracts for promoting its objects and purposes, not inconsistent with law.

"SECT. 4. The said National Council may make rules, orders and regulations for the government of said Board of Trustees, and said Board shall, at all times, be subject to the direction and control of said Council.

"SECT. 5. The persons named in the first section of this resolution shall be the corporators under this charter, until the appointment of Trustees by said National Council, at its next regular meeting, which Trustees, when so appointed, shall be the successors of said corporators, with all the powers conferred upon this corporation, and said Council may fix the number of said Trustees and their terms of office, and may provide for filling vacancies in their nnmber.

"SECT. 6. This act of incorporation shall take effect when accepted by a majority of the persons mentioned in Section 1 hereof, and by said National Council at its next regular meeting."

And *whereas*, The persons named as corporators have unanimously accepted the aforesaid act:

Resolved, That the same be, and it is hereby, accepted by this Council.

Resolved, That this National Council, by this act, constitutes and empowers its provisional committee for the time being as the Trustees incorporated by the foregoing act, who shall have in charge and administer all moneys and other values belonging to it, or which may be contributed, bequeathed, or intrusted to it, limited only by their charter, the acts of this Council, or the expressed will of the donors.

Resolved, That these Trustees shall hold office during the period of three years, or until their successors are appointed. They may choose their own officers; adopt all needful rules; meet from time to time, as there is need; fill vacancies in their number occasioned by resignation or disability, during the intervals between the regular meetings of the Council; and adopt such measures to secure the ends of their appointment as seem to them expedient. Not less than four members shall constitute a quorum at their meetings for business, and they shall keep a full record of all such meetings, and report to this body.

At a meeting of the Trustees held at Memorial Hall, Hartford, Conn., Friday, Feb. 4, 1887, the report of the committee appointed by the National Council, Messrs. Nathaniel Shipman, Elisha Carpenter, and Charles E. Mitchell, of Connecticut, "to prepare by-laws for the Trustees of the National Council," was presented, accepted, and, after amendment adopted as follows:—

By-Laws.

AS REVISED JAN. 24, 1905.

1. The officers of the Corporation known as Trustees of the National Council shall be fifteen Directors, from whom shall be chosen by the Corporation, a president, vice-president, recording secretary and treasurer.

The Corporation shall also appoint an auditor.

All these officers shall be elected by ballot, and shall hold their respective offices for the term of three years, or until their successors are elected and qualified, unless removed by death, disability, or resignation.

2. The duty of the president shall be to preside at the meetings of the Corporation and of the Directors; to exercise a general oversight of the affairs of the Corporation; to execute the instructions of the Directors, and to make such suggestions to them as he may deem desirable.

3. The vice-president shall discharge the duties of the president in the absence of that officer.

4. The Directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the Corporation; shall fix salaries; shall make rules in regard to the disbursement of money; shall allot and distribute the income; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall appoint a committee of five as a finance committee, of whom the recording secretary and treasurer of the Corporation shall be members; shall buy, sell, and convey by their attorney appointed for that purpose all real and personal property; (may appoint a corresponding secretary or secretaries to collect funds, and do such other service as the Directors may require); shall fill vacancies in their own number and in all offices, the appointments to continue until the next meeting of the Corporation; and shall report for the Corporation to the National Council.

5. The recording secretary shall keep the records of the Corporation, of the Directors, and of the finance committee; shall issue all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meeting, and shall preserve all important documents.

The corresponding secretary shall conduct the correspondence: shall issue all orders on the treasurer: shall report every month to the Directors, and render such assistance to the recording secretary as he may require.

6. The treasurer shall invest the funds of the Corporation in accordance with the instructions of the Directors, or, in the absence of such instructions, in accordance with the written approval of the finance committee; shall have the custody of such funds; shall disburse the same, in accordance with the rules and votes of the Directors; shall keep accurate accounts of his receipts

and expenditures, and shall make an annual report to the Directors.

He shall give bonds for the faithful performance of his trust for the term of three years, or until another person is appointed treasurer, in such sum as may be ordered from time to time by the Directors.

7. The auditor shall annually, or oftener, in his discretion, personally audit and examine the securities belonging to the Corporation and the accounts and vouchers of the treasurer, and shall report annually to the Corporation.

8. The finance committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the Directors; shall authorize all disbursements not specially ordered by the Directors or by their rules; shall provide methods for the enlargement of the funds of the Corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the Corporation in the intervals between the meetings of the Directors, and shall report annually to the Directors.

Special meetings shall be held at the time and place named in the call of the chairman.

9. Other officers and committees may be appointed as the needs of the Corporation may demand, and, in the intervals between the meetings of the Corporation, may be appointed by the Directors.

10. A meeting of the Corporation shall be held within ninety days after the adjournment of the National Council, in the State of Connecticut, where all meetings of this Corporation shall be held, at which the officers for the ensuing three years shall be chosen.

The annual meeting of the Corporation, for the examination of accounts of the reports of the treasurer, secretary, auditor, and finance committee, and for the general work of the Corporation, shall be held in the month of September in each year, at such place as the Directors shall determine.

Special meetings of the Corporation or of the Directors may be held upon the written call of the president or of any two

members of the Corporation addressed to the president. Such meetings shall be held at the place indicated by the president.

The recording secretary shall be always a resident of the State of Connecticut, and the records of the Corporation, except when used in the meetings of the Directors, shall be kept always in that State.

11. Any article of these by-laws may be changed or amended by a two-thirds vote of the members of the Corporation present at any meeting, one month's notice in writing of the proposed change having been given.

MINUTES.

The Twelfth Triennial Session of the National Council of Congregational Churches of the United States convened in the Plymouth Church, Des Moines, Iowa, being called to order, at 4 P. M., Oct. 13, 1904, by the moderator, Rev. Amory H. Bradford, of Montclair, N. J.

The Council joined in singing "Our God our help in ages past." Scripture was read and prayer made by the moderator, who also made a short opening address.

Tellers.

The following were appointed tellers:

Rev. Henry W. Tuttle, of Iowa; Rev. J. Spencer Voorhees, of Mass.; Rev. Charles Parsons, of Illinois; Rev. Benjamin H. Burtt, of Michigan; Rev. Hobart K. Painter, of Maine; Rev. E. Fenn Lyman, of South Dakota; Rev. W. H. Kellar, of New York.

Roll of Delegates.

Arranged according to the appointing bodies:

Alabama.*

Congregational Convention, 20.
Congregational Association. Rev. B. A. Imes.
Bear Creek Conference, 12.
Christiana Conference, 5.
Clanton Conference, 8. Rev. Almon T. Clarke.
Echo Conference, 11.
Fort Payne Conference, 6.

* Numerals after the names of state bodies show how many delegates they may send to the Council, on the basis of one to each body and one for every ten thousand members, or major fraction. Those following names of local bodies show the number of churches in them, such bodies being entitled to name one delegate for every ten churches, or major fraction.

Mount Jefferson Conference, 3.
Oxford Conference, 6.
Rosehill Conference, 20.
Tallapoosa Conference, 9.
Tallassee Conference, 6.
Troy Conference, 4.
Warrior Conference, 6.
First District Association.

ARIZONA [1].

THE CONGREGATIONAL ASSOCIATION.

ARKANSAS.

[NO STATE ORGANIZATION].

CALIFORNIA.

GENERAL ASSOCIATION, (2). Prof. Charles Sumner Nash, Rev. H. Melville Tenney.

Bay Conference, 20. Rev. Charles R. Brown, Rev. W. W. Madge.
Humboldt Association, 10.
Mt. Shasta Association, 11.
Sacramento Valley Association, 29.
San Francisco Association, 14. Rev. W. W. Ferrier.
San Joaquin Valley Association, 8.
Santa Clara Association, 12.
Sonoma Association, 10.
Upper Bay Conference, 11.

GENERAL CONGREGATIONAL ASSOCIATION OF SOUTHERN CALIFORNIA, (2). Rev. Warren F. Day, Judge W. A. Sloane.

Los Angeles Association, 45.
San Bernardino Association, 16. Rev. Ralph B. Larkin.
San Diego Association, 14.

COLORADO [2].

CONGREGATIONAL ASSOCIATION. Pres. William F. Slocum, Rev. J. M. Markly.

Arkansas Valley Association, 22. Rev. James B. Gregg.

Denver Association, 29. Rev. F. T. Bayley, Rev. Charles W. Longren, Rev. Henry H. Walker.

Eastern Association. Rev. Allen Shaw Bush.

Northwestern Association. Rev. Horace Sanderson.

Western Association, 10. Rev. Joel Harper.

CONNECTICUT [7].

GENERAL CONFERENCE. John J. V. Cunningham, Rev. Russell T. Hall, Rev. William H. Holman, Duane J. Kelsey, Rev. Henry H. Kelsey, Hon. Epaphroditus Peck, Rev. Sherrod Soule.

Central Conference, 13. Dea. D. N. Camp.

Fairfield East Consociation, 20. Rev. John DePeu.

Fairfield Southwest Conference, 9.

Fairfield West Consociation, 19. Judge John H. Perry, Rev. Henry C. Woodruff.

Farmington Valley Conference, 18. Rev. Spencer E. Evans.

Hartford Conference, 22. Rev. Rockwell H. Potter, Prof. A. L. Gillett.

Hartford East Conference, 13.

Litchfield Northeast Conference, 14. Rev. A. W. Ackerman.

Litchfield Northwest Conference, 12. Hon. H. H. Bridgeman, Rev. F. S. Brewer.

Litchfield South Consociation, 17. Rev. Frank A. Johnson.

Middlesex Conference, 29. Giles A. Bushnell, Rev. E. E. Lewis, Rev. J. C. Villiers.

Naugatuck Valley Conference, 18. Rev. William T. Holmes, John Henderson, Jr.

New Haven East Consociation, 14. Rev. T. S. Devitt.

New Haven West Conference, 26. Rev. W. W. McLane, Rev. Watson L. Phillips.

New London Conference, 31. Rev. J. W. Bixler, Rev. Lewellyn Pratt.

Tolland Conference, 21. Addison Kingsbury, Rev. Charles E. McKinley.

Windham Conference, 31. Rev. S. S. Matthews.

District of Columbia.

(with new jersey.)

Florida [1].

General Association. Rev. E. W. Butler, Rev. S. F. Gale, Rev. C. P. Redfield, Rev. Dana Sherrill, Rev. S. J. Townsend, Rev. P. G. Woodruff.

Georgia [1].

Congregational Convention. Rev. W. H. Holloway.

Atlanta Conference, 6. Rev. H. H. Proctor.
Blue Ridge Conference, 3.
Broad River Conference, 4.
Gainesville Conference, 8.
North Georgia Association, 32.
Flint River Conference, 14.
Pilgrim Conference, 3.
South Georgia Conference, 8.
Vans Valley Conference, 3.
Way-Cross Conference, 12.
Sibley Conference, 10.

Hawaii.

Hawaiian Evangelical Association. Rev. Doremus Scudder, Delegate at Large; Rev. Hiram Bingham, Hon. P. C. Jones, Rev. W. D. Westervelt.

Idaho [1].

Congregational Association. B. H. McGrew.

Illinois [6].

General Association. Rev. J. A. Adams, Rev. John B.

Fairbank, Rev. John Faville, Gen. C. H. Howard, Maj. E. D. Redington, Rev. E. F. Williams.

Aurora Association, 15. Rev. Stafford W. Meek.

Bureau Association, 18. Rev. William Anderson, Dea. Aaron Dunbar.

Central Association, 13. Rev. W. Pierce.

Central East Association, 18. Rev. Franklin L. Graff, Rev. Naboth Osborne.

Central West Association, 34. Rev. Howard Dean French, Dea. T. C. Flemming, Rev. C. A. Vincent.

Chicago Association, 107. Rev. J. C. Armstrong, Rev. W. E. Barton, R. J. Bennett, Rev. D. F. Fox, Rev. J. F. Loba, A. B. Mead, E. H. Pitkin, S. S. Rogers, Rev. W. F. McMillan.

Elgin Association, 25. Hon. D. A. Syme, Rev. W. A. Waterman.

Fox River Association, 22. Rev. Lucius O. Baird, Rev. Arthur E. Beddoes.

German Association, 7.

Quincy Association, 17. Rev. Ray Eckerson, Rev. James Robert Smith.

Rockford Association, 17. Dea. R. E. Short.

Rock River Association, 17. Rev. Theodore Crowl, Rev. William B. Millard.

Southern Association, 33.

Springfield Association, 24. Rev. John H. J. Rice.

Indiana [1].

General Association. Rev. John H. Crum.

Central Association, 25. Rev. Harry Blunt.

Fort Wayne Association, 10. Rev. J. Webster Bailey.

Kokomo Association, 13. Rev. Charles W. Choate.

Michigan City Association, 14. Rev. Thomas Campbell.

Iowa [5].

General Association. Rev. Dan F. Bradley, Rev. T. O. Douglass, Rev. G. L. Cady, Rev. J. O. Stevenson.

Central Association, 19. Rev. Adna W. Moore.

Cherokee Association, 28. Rev. W. L. Bray, Rev. H. H. Burch, Rev. J. H. Olmsted.

Council Bluffs Association, 33. Nathan P. Dodge, Rev. E. E. Flint, Rev. E. S. Hill.

Davenport Association, 17. Rev. A. D. Kinzer.

Denmark Association, 31. Rev. P. Adelstein Johnson, Rev. R. L. Marsh.

Dubuque Association, 26. Rev. J. E. Brereton, Rev. C. H. Seccombe.

German Association, 12. Rev. William Loos.

Grinnell Association, 33. Rev. A. L. Frisbie, Rev. Edmund M. Vittum.

Mitchell Association, 40. Rev. Wilson Denney, Hon. J. H. Sweney, Rev. B. C. Preston.

Northeastern Association, 11. Rev. Mahlon Willett.

Sioux Association, 25. F. S. Needham, Rev. Frank N. White.

Webster City Association, 34. Rev. Virgil B. Hill, Dea. S. N. Hinman. Rev. John O. Thrush.

Welsh Association, 6. Rev. Lloyd Williams.

Kansas [2].

General Association. H. W. Darling, Rev. J. G. Dougherty.

Arkansas Valley Association, 21. Rev. William L. Sutherland.

Central Association, 39. Rev. J. E. Ingham, Rev. O. B. Thurston, Mrs. Bowen.

Eastern Association, 27. Rev. William M. Elledge.

Northern Association, 18. Rev. Charles P. Connolly.

Northwestern Association, 21. R. R. Hays, Rev. Dwight H. Platt.

Southern Association, 24. Rev. Edward P. Kuhl, Rev. C. B. Wells, Rev. A. Metcalf.

Western Association, 9. Rev. Henry E. Thayer.

Wichita Association, 13. Rev. Benjamin F. Buck, Rev. Clarence S. Sargent.

KENTUCKY [2].

GENERAL ASSOCIATION. Prof. A. S. Hill.

Cumberland Valley Association.

LOUISIANA [1].

CONGREGATIONAL ASSOCIATION. Rev. George W. Henderson.

MAINE [3].

GENERAL CONVENTION. Rev. Smith Baker, Rev. Clarence A. Beckwith.

Aroostook Conference, 10.

Cumberland Conference, 26. Rev. Charles Harbutt.

Cumberland North Conference, 19. Mrs. G. Walter Fiske. Rev. G. Walter Fiske.

Franklin Conference, 11. Rev. F. A. Noble.

Hancock Conference, 22.

Kennebec Conference, 15.

Lincoln Conference, 23. Rev. E. M. Cousins, Galen C. Moses.

Oxford Conference, 15.

Penobscot Conference, 22. Rev. John Simpson Penman.

Piscataquis Conference, 10.

Somerset Conference, 13.

Union Conference, 17.

Waldo Conference, 10.

Washington Conference, 23.

York Conference, 27. Rev. S. K. Perkins, Rev. George Lewis.

MARYLAND.

(WITH NEW JERSEY.)

MASSACHUSETTS [12].

GENERAL ASSOCIATION. Rev. Edward H. Rudd, Rev. Clarence F. Swift, Thomas Todd, Thomas Weston, F. O. Winslow, Rev. A. W. Archibald.

Andover Conference, 29. Rev. Charles O. Day, Rev. George E. Martin, William Shaw.

Barnstable Conference, 24. Rev. George O. Thompson.

Berkshire North Conference, 18. Rev. J. Spencer Voorhees.

Berkshire South Conference, 19. Roscoe C. Taft, Rev. R. DeWitt Mallary.

Brookfield Conference, 21. Rev. A. B. Bassett, C. N. Prouty.

Essex North Conference, 28. Rev. C. S. Holton.

Essex South Conference, 38. Dea. Walter K. Bigelow, Rev. DeWitt S. Clark, Rev. George A. Hall, George H. Martin.

Franklin Conference, 30. Rev. J. A. Goodrich, Rev. C. W. Collier, Rev. J. A. Hawley.

Hampden Conference, 47. Wm. F. Emerson, Rev. Frank L. Goodspeed, Rev. George W. Winch, Rev. Philip S. Moxom.

Hampshire Conference, 17. Rev. Robert M. Woods.

Hampshire East Conference, 16. Dea. Julius Brown, Rev. J. W. Lane.

Mendon Conference, 12.

Middlesex South Conference, 21. Rev. Charles H. Daniels.

Middlesex Union Conference, 24. Rev. Fritz W. Martini. Clinton T. Boutelle.

Norfolk Conference, 37. John E. Bradley, Rev. Edwin N, Hardy, Rev. A. F. Pierce.

Old Colony Conference, 16. Rev. Samuel M. Cathcart.

Pilgrim Conference, 15. Rev. Haig Adadourian, Rev. F. B. Noyes.

Suffolk North Conference, 29. Rev. Samuel C. Bushnell, George A. Kimball, Rev. Charles L. Noyes.

Suffolk South Conference, 28. Hon. Samuel B. Capen, Rev. F. W. Merrick. Rev. A. H. Plumb.

Suffolk West Conference, 27. Dea. S. B. Carter, Rev. William T. McElveen.

Taunton Conference, 24. Rev. P. W. Lyman.

Woburn Conference, 24. Rev. Albert P. Davis.

Worcester Central Conference, 31. John E. Kimball, Rev. F. J. Van Horn.

Worcester North Conference, 16. Rev. Richard Peters.

Worcester South Conference, 16. Amos Armsby, Rev. John R. Thurston.

MICHIGAN [4].

CONGREGATIONAL ASSOCIATION. Rev. Nehemiah Boynton, Rev. Heman P. DeForest, Dea. C. B. Stowell, Mr. Harvey J. Hollister.

Cheboygan Association, 24. Rev. James Hyslop.

Detroit Association, 25. Rev. William H. Shannon, Dea. George M. Lane.

Eastern Association, 20. Rev. H. N. Dascomb.

Genesee Association, 21. Rev. C. H. Hanks, Rev. C. A. Haskett.

Gladstone Association, 7.

Grand Rapids Association, 37. Rev. F. E. Carter, W. J. Hamilton, Rev. R. W. McLaughlin, Rev. A. H. Stoneman.

Grand Traverse Association, 23. Rev. John J. Staley.

Jackson Association, 18. Rev. C. S. Patton, Rev. William Ewing.

Kalamazoo Association, 31. Rev. W. J. Cady, Rev. L. K. Long, George Parsons.

Lake Superior Association, 12. Rev. A. Lincoln Shear.

Lansing Association, 32. Rev. Wilmot E. Stevens, Rev. William H. Warren, Rev. J. B. Silcox.

Muskegon Association, 12. Rev. Archibald Hadden.

North Central Association, 13. Rev. B. H. Burtt.

Olivet Association, 21. Rev. John T. Walker, Rev. F. H. Foster.

Saginaw Association, 14.

Sault Ste. Marie Association, 10. Rev. John P. Sanderson.

Southern Association, 23. Rev. D. G. Blair, H. A. Putnam.

MINNESOTA [3].

GENERAL ASSOCIATION. Hon. A. A. Miller, Rev. Samuel G. Smith, Prof. J. J. Dow.

Anoka Conference, 55. Rev. R. P. Herrick, Rev. Henry Holmes, F. W. Lyman, Rev. Edwin S. Pressey.

Central Conference, 25. Rev. Wm. E. Griffith, Rev. Wm. J. Paske, Rev. W. C. A. Wallar.

Duluth Conference, 7. Rev. Henry Howard Stutson.

Mankato Conference, 23. Rev. Hobart K. Painter; Dea. Thomas Hughes.

Minnesota Valley Conference, 16. Rev. W. J. Brown, Rev. F. L. V. Meske.

Northern Pacific Conference, 31. Rev. J. W. Dickson. Rev. Herman P. Fisher.

Owatonna Conference, 20. Rev. J. E. McConnell, L. L. Wheelock.

Western Conference, 11. Rev. J. W. Vallentine.

Winona Conference, 13.

MISSISSIPPI [1].

CONGREGATIONAL ASSOCIATION. Rev. Frank G. Woodworth,

MISSOURI [2].

CONGREGATIONAL ASSOCIATION. Rev. James W. Fifield. Rev. W. W. Newell.

Hannibal Association, 9.

Kansas City Association, 14. Rev. Albert Bushnell.

Kidder Association, 8 Rev. W. W. Bolt.

Springfield Association, 25. Rev. H. Paul Douglass, Rev. S. G. Elliott.

St. Louis Association, 24. Rev. Geo. E. Bates, A. W. Benedict, Rev. Wm. M. Jones.

MONTANA [1].

GENERAL CONFERENCE. Rev. Wm. S. Bell.

NEBRASKA [3].

CONGREGATIONAL ASSOCIATION. Rev. Motier A. Bullock, Rev. W. S. Hampton, W. A. Selleck.

Blue Valley Association, 29. Rev. J. W. Cowan.

Columbus Association, 14. Rev. George A. Munro.

Elkhorn Valley Association, 27. Rev. J. M. Kokjer.

Frontier Association, 16.

German Association, 25.

Lincoln Association, 22. Rev. S. I. Hanford, F. C. Taylor.

Loup Valley Association, 9. Rev. J. B. Stocking.

Northwestern Association, 9. Rev. Willet D. King.
Omaha Association, 21. Rev. Hubert C. Herring.
Republican Valley Association, 24. Rev. George A. Conrad, Rev. George W. Mitchell.

Nevada.

(in general association of california).

New Hampshire [3].

General Association. Rev. Geo. E. Hall, Dea. Henry M. Plumer.
Cheshire Conference, 26. Rev. Granville Yager.
Coos (and Essex, Vt.) Conference, 8.
Grafton Conference, 18.
Hillsborough Conference, 33. Rev. C. L. Storrs, Jr.
Merrimack Conference, 36.
Rockingham Conference, 31. Rev. A. E. Colton.
Strafford Conference, 22.
Sullivan Conference, 11.

New Jersey [2].

Congregational Association. Rev. Charles L. Goodrich.
Northern New Jersey Conference, 35. Rev. C. E. Hesselgrave, Rev. A. H. Ball, Rev. O. C. Helming.
Washington, (D.C.) Conference, 15. Rev. Stephen M. Newman.
Philadelphia Conference, 9. Rev. Charles L. Kloss.

New Mexico [1].

Congregational Association.

New York [6].

General Association. Dea. Guilford Dudley, Rev. Frank S. Fitch, Rev. Chas. E. Jefferson, Rev. Wm. Edwards Park, Rev. Hezekiah L. Pyle.
Black River & St. Lawrence Association, 30.

Central Association, 32. Dea. H. A. Flint, Rev. William F. Kettle, Rev. E. N. Packard.

Essex Association, 11.

Hudson River Association, 24.

Manhattan-Brooklyn Association, 48. Robert D. Benedict, Rev. Sidney Herbert Cox, Rev. C. Thurston Chase, Rev. Wm. H. Kephart, Rev. Alex MacColl.

Oneida, Chenango and Delaware Association, 35. Rev. Wm. A. Trow, Rev. J. W. Keeler, Dea. W. B. Olmstead.

Suffolk Association, 12. Dea. N. W. Foster.

Susquehanna Association, 26.

Welsh Association, 20.

Western New York Association, 61. Rev. Lewis T. Reed, Rev. Albert L. Smalley, Rev. N. W. Bates, Rev. Elliot C. Hall.

North Carolina [1].

General Association. Rev. George V. Clark.

North Dakota [1].

General Association. Rev. John H. Morley.

Fargo Conference, 20. Rev. T. H. Lewis, Rev. Gregory J. Powell, Rev. E. H. Stickney.

Grand Forks Conference, 9. Rev. J. Craig Watt.

Jamestown Conference, 43. Rev. J. R. Beebe, Rev. Chas. H. Phillips, Rev. C. A. Jevne.

Mouse River Association. Rev. T. R. Elwell.

Wahpeton Conference, 10. Rev. T. M. Edmands.

Ohio [5].

Congregational Association. Rev. Albert Bowers, Rev. J. Collins Jackson, Jr., Rev. Charles Lemoine, Alberto C. Shattuck, Dea. Lucius F. Mellen.

Central North Conference, 28. Rev. J. A. Thome. Rev. John H. Hull.

Central Ohio Canference, 18. Rev. Elwell O. Mead, Rev. Washington Gladden.

Central South Conference, 18.

Cleveland Conference, 41. Rev. C. W. Hiatt, Rev. Charles H. Lemmon, Dea. James W. Moore, Rev. Herman F. Swartz.

Eastern Ohio Conference, 20.

Grand River Conference, 30. Rev. R. T. Boyd, Rev. Louis J. Luethi.

Marietta Conference, 11. Rev. Lee J. Travis.

Medina Conference, 17.

Miami Conference, 18. Rev. W. H. Baker, Rev. Dwight M. Pratt.

Plymouth Rock Conference, 18. Rev. John G. Fraser, Rev. B. A. Williams.

Puritan Conference, 27. Dea. O. S. Treat. Rev. R. M. Higgins.

Toledo Conference, 18. Rev. F. E. Kenyon, Rev. A. M. Hyde.

OKLAHOMA [1].

GENERAL ASSOCIATION. Rev. T. H. Harper.

Northeast Association.

Northwest Association.

Southeast Association.

Southwest Association. Rev. Dwight S. Bayley.

Eastern Association. Rev. J. H. Parker.

OREGON [1].

CONGREGATIONAL ASSOCIATION. Rev. Charles E. Chase.

East Willamette Association, 13.

Mid-Columbian Association, 12.

Portland Association, 10. Rev. E. L. House.

Southern Association, 11.

West Willamette Association, 14.

PENNSYLVANIA [2].

CONGREGATIONAL ASSOCIATION.

Northwestern Association, 19. Rev. Perry W. Sinks.

Pittsburg Association. Rev. Wm. F. Slade.

Eastern Welsh Association, 38. Rev. Chas. A. Jones.

Wyoming Valley Association, 20. Rev. D. Emery Burtner.

RHODE ISLAND [2].

CONGREGATIONAL CONFERENCE, 42. Rev. Frank J. Goodwin,

Rev. T. Calvin McClelland, Rev. Edw. F. Sanderson, Joseph William Rice.

South Carolina.

(with georgia).

South Dakota [2].

General Association. Rev. E. Fenn Lyman, Rev. W. Herbert Thrall.

Black Hills Association, 10. Rev. Stephen G. Butcher.

Central Association, 27. Rev. C. M. Daley, Rev. George E. Green.

Dakota Association, 12. Rev. A. L. Riggs.

German Association, 29.

Northern Association, 32. Rev. Payson L. Curtis, Rev. H. B. Harrison, W. E. Whittemore.

Plankinton Association, 20. Rev. D. Ellis Evans, Rev. A. C. Bowdish.

Yankton Association, 25. Rev. Bernard G. Mattson, Rev. T. J. Woodcock, Rev. D. J. Perrin.

Tennessee [1].

General Association. Rev. James Bond.

Cumberland Plateau Association, 20.

Nashville Conference. Rev. James G. Merrill.

Texas.

[No State Organization].

North Texas Association.

Southwest Texas Association.

Utah [1].

General Association.

Vermont [3]

General Convention. Rev. G. Glen Atkins.

Addison Conference, 14. Rev. Benjamin Swift.

Bennington Conference, 10.

Caledonia Conference, 16. W. C. Clark, Rev. Henry Fairbanks.

Chittenden Conference, 18.

(Coos and) Essex Conference, 3. See New Hampshire.

Franklin and Grand Isle Conference, 13.

Lamoille Conference, 10. Rev. Henry C. Howard.

Orange Conference, 22. Rev. Henry J. Kilbourn, Rev. George E. Ladd.

Orleans Conference, 19. Rev. A. S. Bole.

Rutland Conference, 20. Rev. G. W. Phillips, Dr. John A. Mead.

Union Conference, 13. Rev. C. H. Merrill.

Washington Conference, 16. O. S. Stickney.

Windham Conference, 19. Rev. L. M. Keneston.

Windsor Conference, 18.

Virginia.

(with new jersey).

Washington [2].

General Association. Mrs. W. C. Merritt, Rev. W. W. Scudder, Jr.

Eastern Washington and Northern Idaho Association, 52. Rev. S. B. L. Penrose.

German Pacific Association, 14.

Northwestern Association, 59. Rev. Samuel Greene, Rev. Edw. Lincoln Smith.

Tacoma Association, 31. Dea. Edwin Eells.

Yakima Association, 8.

Wisconsin [3].

Congregational Convention. Hon. O. H. Ingram, Rev. John A. Stemen.

Beloit Convention, 31. Rev. R. C. Denison, Rev. A. P. Wilder.

Eau Claire Convention, 29. Rev. R. L. Breed, Rev. J. W. Frizzell, Rev. O. F. Davis.

La Crosse Convention, 26. Rev. Edw. W. Huelster.

Lemonweir Convention, 24. Rev. A. J. Arn.

Madison Convention, 41. Rev. H. A. Miner, Rev. W. J. C. Ralph, O. L. Robinson.

Milwaukee Convention, 32. Rev. Charles H. Beale, Rev. A. R. Thain, Rev. Judson Titsworth.

Northeastern Convention, 19. Rev. P. H. Ralph, Rev. J. Lloyd Smith.

Superior Convention, 12. Rev. J. P. Deane, Rev. H. F. A. Obenhouse.

Winnebago Convention, 35. Rev. Philo Hitchcock, Rev. F. T. Rouse.

Wisconsin Welsh Convention, 16.

Wyoming [1].

General Association. Rev. Harvey A. Lyman.

Members ex-Officiis.

Registrar.—Rev. Joel S. Ives.

Secretary.—Rev. Asher Anderson.

Treasurer.—Rev. Samuel B. Forbes.

Moderators.

President Cyrus Northrop, 1889; Rev. Frederick A. Noble, 1898; Rev. Amory H. Bradford, 1901; Rev. Washington Gladden, 1904.

Societies.

American Board of Commissioners for Foreign Missions.—F. A. Wiggin.

American Missionary Association.—Rev. James W. Cooper.

Congregational Church Building Society.—Rev. Charles H. Richards.

Congregational Education Society.—Rev. E. S. Tead.

Congregational Home Missionary Society.—Edward P. Lyon.

Congregational Sunday-school and Publishing Society.—Rev. H. N. Hoyt.

Ministerial Relief.—Rev. W. A. Rice.

HONORARY MEMBERS.

United Brethren.—Rev. W. M. Weekley, D. D., Dayton, O.

Methodist Protestants.—Rev. D. S. Stephens, D. D., Kansas City, Kansas.

Delegate from Free Baptist Association.—President E. W. Van Aken, of Parker College, Winnebago City, Minn.

Colleges.

Carleton.—Pres. Wm. H. Sallmon.
Marietta.—Pres. A. T. Perry.
Ripon.—Pres. R. C. Hughes.
Yankton.—Pres. Henry K. Warren.
Wheaton.—Rev. Charles A. Blanchard.
Iowa.—Rev. Edw. A. Steiner.
Colorado.—Rev. Edward S. Parsons.
Whitman.—Rev. L. H. Hallock.
Beloit.—Pres. Edw. D. Eaton.
Oberlin.—Rev. J. W. Bradshaw.
Olivet.—Pres. E. G. Lancaster.

Theological Seminaries.

Atlanta.—Pres. J. E. Kirbye.
Bangor.—Pres. D. N. Beach.
Hartford.—Pres. W. Douglas Mackenzie
Chicago.—Pres. J. H. George.
Oberlin.—Pres. H. C. King.
Yale.—Dean F. K. Sanders.
Pacific.—Rev. Chas. Sumner Nash.
Andover.—Prof. J. W. Platner.

Statistical Secretaries.

(PRESENT).

Rev. Edgar M. Cousins, Me.; Rev. Joel S. Ives, Conn.; Rev. Elmer W. Butler, Fla.; Rev. Doremus Scudder, T. Id.; Rev. John B. Fairbanks, Ind.; Rev. John O. Stephenson, Iowa; Rev. John P. Sanderson, Mich.; Prin. F. C. Taylor, Neb.; Rev.

Charles H. Phillips, N. D.; Rev. John G. Fraser, O.; Rev. William F. Slade, Pa.; Rev. George E. Green, S. D.; Rev. H. P. James, Wn.; Rev. Henry A. Miner, Wis.; Rev. Dwight S. Bayley, Okl.; Rev. Charles L. Goodrich, N. J.; Rev. Almon T. Clarke, Ala.

National Council Speakers.

Rev. Lyman Abbott, Rev. James L. Barton, Hon. G. M. Beardsley, Rev. Nehemiah Boynton, Rev. A. H. Bradford, Rev. Charles R. Brown, Mr. E. E. Clark, Rev. Francis E. Clark, Rev. DeWitt S. Clark, Pres. Edw. D. Eaton, Pres. George A. Gates, Rev. Washington Gladden, Rev. H. C. Herring, Harry Wade Hicks, Pres. Henry C. King, Pres. W. D. Mackenzie, Rev. Alexander McKenzie, Rev. F. W. Merrick, Pres. Cyrus Northrop, Rev. John S. Penman, Prof. J. W. Platner, Rev. Albert H. Plumb, Rev. Henry H. Proctor, Rev. Edw. A. Steiner, Rev. Henry A. Stimson, Rev. Herman F. Swartz, Prof. Graham Taylor, Henry White, Rev. Washington Gladden.

Foreign Missionaries.

Rev. Robert A. Hume, India; Rev. H. C. Hazen, India; Mrs. H. C. Hazen, India; Rev. R. C. Hastings, Ceylon; Rev. Sidney L. Gulick, Japan; Rev. C. A. Clark, Japan; Rev. A. W. Clark, Austria; Miss M. L. Matthews, Macedonia; Rev. Lewis Bond, Macedonia; Rev. W. S. Beard, Mrs. W. S. Beard, China; Rev. James D. Eaton, Mexico.

Members of Committees not named elsewhere.

Rev. Joseph H. Chandler, Fond-du-Lac, Wis.; Robert W. Patton, Highland Park, Chicago; Rev. Michael Burnham, St. Louis, Mo.; Rev. Geo. R. Merrill, Minneapolis, Minn.; Rev. C. H. Patton, St. Louis, Mo.; Rev. I. W. Metcalf, Oberlin, Ohio.

SUMMARY.

Delegates from New England, 115; Atlantic States, 40; East of Mississippi River, 121; West of Mississippi River, 126; Pacific, 21; total from states, 423; of which, ministers, 341; lay, 82; honorary and others, 60. Total number of Council, 483.

Assistant Registrars.

It was *voted*, That Rev. Theophilus Devitt, Connecticut, Rev. William B. Hubbard, Minnesota, and Rev. George A. Hood, Massachusetts, be the assistant registrars.

Committee on Nominations.

The moderator named the following, who were appointed a committee on nominations:—

Rev. Frank J. Goodwin of Rhode Island; Rev. E. Lincoln Smith of Washington; Rev. Robert W. McLaughlin of Michigan; Rev. Walter K. Bigelow of Massachusetts; H. W. Darling of Kansas.

Organization.

Rev. Washington Gladden of Ohio was chosen Moderator. Hon. John H. Perry of Connecticut, and Rev. H. H. Proctor of Georgia were chosen assistant moderators.

The Moderator-elect, escorted to the chair by Rev. Nehemiah Boynton and Hon. John H. Perry, made a short address.

Committees Appointed.

The following committees were appointed:—

On credentials. — Rev. George E. Hall, of New Hampshire; Rev. W. L. Sutherland, of Kansas; Hon. O. H. Ingraham, of Wisconsin.

On business.—Rev. Dan F. Bradley, of Iowa; Rev. Frank G. Woodworth, of Mississippi; Rev. Edgar M. Cousins, of Maine; Charles B. Stowell, of Michigan; A. W. Benedict, of Missouri.

Finance. — Roswell D. Benedict, of New York; Edward H. Pitkin, of Illinois; Hon. John E. Bradley, of Massachusetts.

Program.

The program was placed in the hands of the Business Committee for the Council.

Provisional Committee.[1]

The report of the Provisional Committee was read by Charles A. Hull, of New York, chairman.

It was *voted* to accept the report, and that the recommendation to amend the by-laws be referred to the business committee.

THURSDAY, October 13.

The Council assembled at 7.30 o'clock P. M. After an organ voluntary and a hymn, led by the vested choir of Plymouth Church, prayer was made by Rev. Ephraim Adams, of Iowa.

The "Hallelujah Chorus" was rendered by the choir.

Welcome.

The address of welcome on behalf of the state was given by his excellency Hon. Albert B. Cummings, Governor of Iowa, and on behalf of the Church, by Rev. Frank W. Hodgdon, Pastor of Plymouth Church, Des Moines, Iowa. The Reponse was made by the Moderator.

Retiring Moderator's Address.[2]

After an anthem by the Choir, the retiring Moderator, Rev. Amory H. Bradford, New Jersey, gave an address upon "The Continuous Leadership of the Holy Spirit!"

The Benediction was pronounced by Rev. Amory H. Bradford.

FRIDAY, October 14.

The Devotional Services, beginning 9 o'clock A. M., were led by Rev. James B. Gregg, Colorado.

At 9.30 A. M. the Council was called to order by the Moderator.

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[1] Page 371. [2] Page 1.

State Home Missionary Bodies and The National Societies.

The following vote was passed by the Massachusetts General Association at Fitchburg, May 17-19, 1904.

"That the General Association of Congregational Churches in Massachusetts memorialize the National Council to consider the question of the Home Missionary interests of our churches in various states and sections of our country, with a view to having such an adjustment of the specific relations of our State bodies to the National body as shall better represent the principles and methods of the Congregational faith and body."

It was *voted*, That a Committee of Five be appointed to consider the Memorial of the General Association of the Congregational Churches of Massachusetts, regarding the relations of the State Home Missionary Bodies and the National Societies to report at this meeting.

The following were appointed: S. B. Carter, Massachusetts; Rev. H. A. Stimson, New York; Rev. Judson Titsworth, Wisconsin; H. J. Hollister, Michigan; Rev. C. A. Vincent, Illinois.

The Committee on the Memorial from the General Association of Congregational Churches of Massachusetts on the relations of the Congregational Home Missionary Society and its State Auxiliaries respectfully submits the following report:

In view of the unanimous agreement of the Executive Committee of the Congregational Home Missionary Society and the representatives of the State Auxiliaries to take up together in annual conference all matters of mutual interest, your Committee recommend that no action be taken on the Memorial of the Massachusetts General Association.

S. B. Carter, H. A. Stimson,
Judson Titsworth, C. A. Vincent.
Harvey J. Hollister,

Ter-Centenary of Congregationalism.

The following memorial having been received from Massachusetts:—

That, whereas our American Congregationalism looks back to the organization of the first church at Scrooby, England, in 1606, and whereas Congregationalism was transplanted to America first to the region now occupied by Massachusetts churches, be it

Resolved, That the General Association of the Congregational Churches of Massachusetts memorialize the National Council, at its next meeting in October, 1904, to take suitable action to encourage and direct the Congregational Churches of America to celebrate appropriately the ter-centenary of the beginning of American Congregationalism.

It was *voted*, That a Committee of Five be appointed to consider the Memorial of the General Association of Massachusetts regarding the celebration in 1906 of the ter-centenary of Congregationalism in America.

The following were appointed:

Prof. J. W. Platner, Massachusetts; Rev. E. M. Chapman, Vermont; Rev. R. H. Potter, Connecticut; Rev. T. C. McClelland, Rhode Island; Rev. F. W. Baldwin, New Jersey.

It was *voted*, That the Committee be made permanent.

Sunday Excursions.

The following resolution was offered by the business committee, and adopted:—

Whereas, It is expected that at the meeting of the American General Passenger Agents' Association, to be held at Old Point Comfort, Va., Oct. 18, a proposition will be made advocating the total abandonment of Sunday excursions throughout the United States, therefore,

Resolved, That the moderator of the National Council send to the secretary of the General Passenger Agents' Association a message heartily advocating and urging the adoption of said proposition.

Report of Secretary of National Council.[1]

The secretary's report, for three years, was read by Rev. Asher Anderson, secretary of the Council.

Recommendations in Secretary's Report.[2]

It was *voted*, That the secretary's report be accepted, and that the recommendations contained in the report be referred to the publishing committee, with power.

[1] Page 374. [2] Page 374.

Congregational Exhibit.[1]

The report of the committee on Congregational Exhibit at the Louisiana Purchase Exposition was read by Rev. Cornelius H. Patton, St. Louis. An explanatory address was given by Rev. W. W. Newell, Missouri.

Papers.[2]

A paper entitled, "The Supreme Need of the Churches" was read by Rev. Charles R. Brown, California. A second paper upon the same subject was given by Prof. J. W. Platner, Massachusetts.

Papers.[3]

A paper entitled, "The Essential Elements of a True Revival," was read by Rev. Henry A. Stimson, New York. A second paper upon the same theme was read by Rev. H. H. Proctor, Georgia.

Joint Meetings of National Council and Societies.[4]

Upon the recommendation of the business committee, a committee of five to report at this meeting was appointed to consider a memorial from the General Congregational Association of Iowa, relating to annual sessions of the National Council, and the holding of the meetings of the National Societies, and all other cognate matters.

The following were appointed:—

Rev. W. E. Barton, Illinois; Rev. E. M. Vittum, Iowa; George H. Martin, Massachusetts; Rev. Charles R. Brown, California; John H. Perry, Connecticut.

International Congress.[5]

It was *voted*, That the memorials relating to a regular International Congress to promote the peace of the world, and all cognate matters be referred to a committee of five to report at this meeting.

The following committee was appointed:—

Rev. Francis E. Clark, of Massachusetts; Roswell D. Bene-

[1] Page 406. [2] Pages 40, 50. [3] Pages, 56, 66.
[4] Pages 446, 543. [5] Pages 480, 552.

dict, New York; Pres. Henry C. King, Ohio; Rev. J. E. McConnell, Minnesota; Samuel B. Capen, Massachusetts.

Marriage and Home.[1]

A communication having been received, requesting a consideration of the "Place and Needs of the Home,"

It was *voted*, That the communication be referred to a special committee of three to report at this meeting.

The following were appointed:—

Prof. Graham Taylor, Illinois; Rev. Charles E. Jefferson, New York; Rev. Albert Bushnell, Missouri.

The Council session was opened at two o'clock P. M. with singing the Hymn, "God of the Earnest Heart." Prayer was made by Rev. Robert A. Hume, India.

Congo Atrocities.

Samuel B. Capen, after addressing the Council upon the atrocities perpetrated in the Congo Free State, offered a resolution, which was adopted and referred to the business committee, and is as follows:—

Whereas, Information received through missionaries and others, that a serious condition exists in the Congo Free State has already been presented to the Congress of the United States and printed as Senate Document, No. 282 of the 58th Congress, 2d Session, and

Whereas, An investigation of the conditions has been requested by the Congo Reform Association of England, which request has been endorsed by the American Baptist Missionary Union and the General Conference of the Methodist Episcopal Church, therefore

Resolved, That this National Council of the Congregational Churches of the United States hereby expresses its interest in this movement for humanity, and authorizes its Moderator, at his discretion, to represent it in any memorial to the President or other authorities at Washington.

[1] Pages 490, 559.

Publishing Committee.[1]

The report of the Publishing Committee was presented by Thomas Todd, Boston, chairman. The report was accepted, and the recommendations contained therein were referred to a special committee as follows:—

Rev. A. M. Hyde, Ohio; Rev. James Bond, Tennessee; H. S. Howard, Iowa, whose report was adopted.

Treasurer's Report.[2]

The treasurer of the National Council, Rev. Samuel B. Forbes, Connecticut, presented his report, and the auditor's report was read by David N. Camp, Connecticut, auditor. These reports were accepted and ordered placed on file.

Ministerial Relief.[3]

The report of the trustees of Ministerial Relief was read by the secretary, Rev. William A. Rice, New York. The report was accepted and referred to a special committee.

The following were appointed: Rev. Frederick A. Noble, Maine; Rev. Philip S. Moxom, Massachusetts; Rev. Motier A. Bullock, Nebraska.

Church Property.[4]

The report of the committee on protection of Church property was read by Rev. Irving W. Metcalf, Ohio. The report was accepted and the resolutions were adopted.

It was *voted*, That the Committee be made a permanent committee.

The following Committee was appointed: Rev. Irving W. Metcalf, Ohio; H. Clark Ford, Ohio; Rev. Henry A. Stimson, New York; and the Secretaries of the Congregational Church Building Society, and of the Congregational Home Missionary Society, *ex officio.*

Report of the Committee on Polygamy.

The report of the committee on polygamy was read by Rev. Amory H. Bradford, New Jersey, Chairman, which was adopted.

[1] Page 382. [2] Pages 384, 386. [3] Pages 387, 552. [4] Page 408.

The committee of the National Council of Congregational Churches of the United States appointed to prepare a Minute on the subject of polygamy respectfully reports as follows:

The attitude of the Congregational Churches toward this iniquity is the same now that it always has been — one of open and unqualified hostility. In every right way by individuals, the Church, and the nation we believe that Polygamy ought to be opposed, until in all the land, none are left either to practice or to defend it.

To this end we pledge our influence and our endeavor.

Amory H. Bradford.
Asher Anderson.

Paper.[1]

A paper entitled "The Preparation Required for a Spiritual Wakening," was read by Pres. Henry C. King, Ohio. The Paper was discussed.

Evangelistic Work.

A Memorial having been received from Nebraska, respecting the need of a more aggressive work among the Churches, upon recommendation of the Business Committee, this Memorial and other Memorials similar to it were referred to a Committee of three, which was afterwards enlarged to nine to report at this session.

The following were appointed: Rev. Newell Dwight Hillis, New York, chairman; Rev. Frank W. Gunsaulus, Illinois; Rev. Charles L. Morgan, Illinois; Rev. Hubert C. Herring, Nebraska; Rev. Edward N. Packard, Connecticut; Don O. Shelton, New York; Rev. W. T. McElveen, Massachusetts; Rev. Elwin L. House, Oregon; Rev. Francis E. Clark, Massachusetts; Rev. G. R. Leavitt, Wisconsin; Rev. James W. Fifield, Missouri, secretary.

The report of the Committee was adopted, and is as follows:—

Report of Committee on Evangelism.[2]

Presented by Rev. James W. Fifield in behalf of the committee.

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[1] Page 73. [2] Page 538.

The committee on Evangelism would submit the following report:

I.

The object of this movement is to promote Evangelism among the Congregational churches of America, the bringing of men to a definite decision for Jesus Christ.

II.

The method of the movement contemplates: —

(1) The undertaking of the work by pastors, as such, in regular and special services; (2) the co-operation of pastors in special evangelistic meetings; (3) the formation of groups in local churches for prayer and spiritual co-operation; (4) the securing of state and sectional committees to work with the central committee in promoting the movement and to secure and furnish information to the local churches. (5) Should the movement warrant it, the funds be secured and a man fitted for the work be found, then in time the employment of a field secretary who would take general charge of the work and represent it among the churches. Now, the committee by its officers and members will seek to promote this important and timely undertaking. The committee invite suggestions and will in a wise, earnest way use them.

A brief address was delivered by Rev. W. J. Dawson, of London, England.

United Free Church of Scotland.

The following expression of sympathy with the Free Church of Scotland, read by Rev. Amory H. Bradford, N. J., was adopted by the Council.

The National Council of Congregational Churches of the United States, assembled in Des Moines, Iowa, desires to express its sympathy with the United Free Church of Scotland, and especially with that part of the United body, heretofore known as the Free Church, in this time of its serious trial. We rejoiced in the union of the Free and United Presbyterian Churches, and we are now made doubly glad by the assurance

that even in the face of so great a calamity, no backward step will be taken.

The story of the Free Church of Scotland from the days of the Disruption until now, has been a record of courage and consecration, of spiritual growth and missionary enthusiasm. We thank God for her great past; and without expressing any opinion as to the legal questions involved, we hope that a way will speedily be found, by which the United Free Church may be permitted to fulfill its evident mission in promoting the unification of Christendom, and the advancement of the Kingdom of God.

Congregational Education Society.[1]

At four o'clock, the National Council adjourned, that the program assigned to the Congregational Education Society might be carried out.

Session of the Council.

The session of the Council was resumed at 5.20 o'clock, Rev. H. H. Proctor, assistant moderator presiding.

Sphere of the Moderator.[2]

A memorial having been received from the Wichita, Kansas, Association, in which the National Council was petitioned to define the sphere of the moderatorship of the National Council, and the same matter having been brought to the attention of the Council from others, upon recommendation of the business committee,

It was *voted*, That the memorial be referred to a committee of three to report at this session.

The following were appointed: Rev. Nehemiah Boynton, Michigan; Prof. C. S. Nash, California; Prof. A. L. Gillette, Connecticut.

The committee, after stating the three possible interpretations of the moderator's office, and discussing the same, presented the following resolution:—

Resolved, That in view of the widening opportunities of

[1] Page 308. [2] Page 412.

Congregationalism and its increasing desire for fellowship through denominational representation it is the sense of this Council that the moderator interpret his position generously, as having, in addition to presiding duties, a representative function; that visiting, upon invitation, churches and associations so far as he may be able and disposed, addressing the churches, if in his judgment occasion requires it, and, in general, serving the churches, be regarded as his prerogative. But it is understood that all his acts and utterances shall be devoid of authority and that for them shall be claimed and to them given only such weight and force as there are weight and force in the reason of them.

N. Boynton,
A. L. Gillette,
C. S. Nash.

Friday, October 14.

The session was called to order at 7.30 o'clock, p. m., by Rev. W. H. Allbright, Massachusetts. The hymn, "Onward, Christian Soldiers," was sung, and prayer was made by President James W. Strong, Minnesota.

Papers.[1]

A paper entitled, "The Principles of Christianity Applied to Industrial Problems," was read by Prof. Graham Taylor, Illinois.

Report on Labor.[2]

The report of the committee on labor was read by the chairman, Rev. Frank W. Merrick, Massachusetts. An address was also given by Mr. A. L. Urich, of the Des Moines Labor Union.

At the same time, in the Baptist Church, a paper upon a similar theme was read by Mr. E. E. Clark, Grand Chief Conductor of the Order of Railway Conductors.[3] The report of the committee on labor was read by President D. N. Beach, Maine.

The report of the committee was adopted.

It was *voted*, That the name of the committee on labor be changed to industrial committee.

[1] Page 87. [2] Page 414. [3] Page 100.

It was *voted*, That the recommendations of the committee on labor be adopted. They are as follows:—

Whereas, the industrial problem has been given fitting place on the program of this Council, and deep interest therein shown by the public response to the sectional meetings provided, and

Whereas, the local Trades and Labor Assembly courteously invited the members of this Council to its meeting on Sunday afternoon last, and provided a rare occasion in inviting Professor Graham Taylor to address it, and also in giving free opportunity for question and conference.

Resolved, *first*, That Professor Taylor be requested to furnish his address to the Publishing Committee for incorporation in our minutes.*

Second, That this Council thank the local Trades and Labor Assembly for its courtesy, and recognize in this mutual interchange of opinion and purpose, and in the formal proceedings of these meetings, evidence of the existence of a social, religious spirit prophetic of a better day both for labor and the church.

In behalf of the committee on labor,

FRANK W. MERRICK, *Chairman.*

SATURDAY, Oct. 15.

Devotional services were held at 9 o'clock, conducted by Rev. W. E. Barton, Illinois.

C. S. S. and Pub. Soc. and C. B. S.[1]

The morning was taken until 10.45 o'clock by the Congregational Sunday School and Publishing Society and from 10.45 o'clock until noon by the Congregational Church Building Society.

Session of the Council.

The session was opened at 2 o'clock P. M. with singing, "The Church's one foundation." Prayer was made by Rev. Benjamin A. Imes, Alabama.

Report of Committee on Credentials.[2]

The Committee on Credentials made a report which was adopted.

*NOTE: As no notes were taken of Prof. Taylor's address, it is with regret that it cannot be published.

[1] Pages 317, 333. [2] Page 430.

Anti-Saloon League.

The Anti-Saloon League having requested the National Council to appoint their delegates to its Ninth Annual Meeting upon recommendation of the Business Committee, it was *voted* to comply with the request, and instruct the Nominating Committee to appoint the delegates.

The delegates appointed are as follows:

Rev. C. L. Morgan, Illinois; George A. Boody, Iowa; Mrs. Mary H. Hunt, Massachusetts; Rev. C. S. Sargent, Kansas; Frank Foxcroft, Massachusetts; Prin. George C. Purington, Maine; Augustus Smith, Massachusetts; Willis Snow, Illinois; Hon. Frederick Fosdick, Massachusetts; I. B. Hicks, Illinois.

Committee of Nine.[1]

The Report of the Committee of Nine from the six societies was read by Samuel B. Capen, Massachusetts.

It was *voted*, That the Report be printed in the Minutes of the Council.

It was *voted*, That the tables presented in detail with this report be printed in the Minutes of this session.

Systematic Beneficence.[2]

An address on Systematic Beneficence was given by Rev. Charles A. Northrop, Connecticut, Secretary of Systematic Giving.

Changes in Polity.

The following preamble and resolution were presented by Prof. Charles S. Nash, California, and were adopted.

Whereas, This Council views with interest and general approval, the attempts being made, in various parts of the land, to render our Congregational polity more effective; and,

Whereas, It is highly important that any changes should both conserve our essential principles, and develop consistent and uniform organization and methods; therefore

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[1] Page 431. [2] Page 444.

Resolved, That a Committee of Nine be appointed by this Council, to do what may be done, on its own initiative, and in conference and co-operation with local and state bodies for the better adjustment of our Congregational order to existing conditions.

This Committee to report its work done to the next regular session of the National Council.

The following Committee was appointed: Rev. John P. Sanderson, Michigan; Rev. J. H. Chandler, Wisconsin; Rev. W. R. Campbell, Massachusetts; Pres. S. B. L. Penrose, Washington; Prof. Charles S. Nash, California; Rev. Lucius O. Baird, Illinois; Prof. Frank K. Sanders, Connecticut; Pres. Dan F. Bradley, Iowa; Prof. Curtis M. Geer, Connecticut.

Federation of Societies.[1]

The report of the Committee on Federation of Societies was read by Rev. Frank S. Fitch, New York. This report was supplemented by resolutions presented by Rev. W. E. Barton, Illinois, who gave the report of the Committee on Memorials from the General Associations of Iowa and Massachusetts, referring to joint meetings of the Council and Missionary Societies.

It was *voted*, That these reports and resolutions be referred to a Committee of ten, who should report at their convenience.

The following were appointed: — Pres. Wm. F. Slocum, Colorado; Rev. Wm. E. Barton, Illinois; Hon. John H. Perry, Connecticut; Rev. Charles R. Brown, California; Rev. Frank S. Fitch, New York; Rev. Charles H. Richards, New York; Rev. Alvah L. Frisbie, Iowa; Edward H. Pitkin, Illinois; F. W. Lyman, Minnesota; Roswell D. Benedict, New York.

The Committee reported the following, which was adopted: —

On Federation of Societies;

Resolved, That in view of the numerous and complicated questions, legal and otherwise, involved in the consideration of the matter of a closer relation of our six benevolent societies, and,

In view of the length of time demanded for a careful investigation of all the data which would, of necessity, come in for consideration, therefore,

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[1] Page 446.

We recommend that the whole question be referred to a special committee of five, which shall confer with the officers of all the Societies, and also with those who desire some change in the organization of our benevolent work, and, having secured competent legal advice, shall bring in a report at the next meeting of the National Council.

On the Iowa Memorial; the following resolution was submitted and adopted;

Resolved, That the Missionary Societies holding their meetings in connection with that of this Council, be requested to arrange for one joint meeting for 1905, and another joint meeting in 1906.

The following Committee on Federation of Societies was appointed; Rev. S. M. Newman, District of Columbia; Pres. Henry C. King, Ohio; H. Clark Ford, Ohio; Hon. Simeon E. Baldwin, Connecticut; Lewis A. Crossett, Massachusetts.

It was *voted*, That the Committee have power to fill vacancies.

American Bible Society.[1]

Rev. William I. Haven, New York, Secretary of the American Bible Society addressed the Council.

Catechetical Instruction.[2]

The Report of the Committee on the Manual for Catechetical Instruction was presented in the name of the Committee, by Rev. Frank L. Goodspeed, Massachusetts. The Report was accepted.

Labor Address.[3]

Hon. Henry M. Beardsley, Missouri, read a paper on "The Principles of Christianity applied to Industrial Problems."

John Robinson Memorial Church.[4]

The Report of the Delegate to the John Robinson Memorial Church, Gainsborough, England, Rev. George R. W. Scott,

[1] Page 362. [2] Page 449. [3] Page 110. [4] Page 455.

Massachusetts, deceased, was read by his son Mr. Arnold Scott, Massachusetts.

The report was accepted.

It was *voted*, That this National Council record its sense of appreciation and gratitude for the services which were rendered by our lamented Delegate, Rev. George R. W. Scott, in the fulfilling of the purpose of this Council with reference to the obligation under which we felt ourselves placed respecting the appeal of our Brethren of the John Robinson Memorial Church.

Election of Officers.

The following were elected to serve until the time of the next session of the National Council:—

Secretary, Rev. Asher Anderson, Massachusetts; Registrar, Rev. Joel S. Ives, Connecticut; Treasurer, Rev. Samuel B. Forbes, Connecticut.

Frankfort Summer Assembly.

It was *voted*, That the National Council notes with pleasure the founding of a Congregational Summer Assembly at Frankfort, Mich., and expresses the hope that those in charge of it may accomplish in the fullest measure their purpose of maintaining a summer Bible School and Religious Conference, under distinctively Congregational auspices.

Paper.[1]

It was *voted*, That the paper on "The Preparation Required for a Spiritual Awakening," which was not read on account of the absence of Rev. Oliver Huckel, Maryland, be printed in the minutes of the National Council.

SUNDAY, October 16.

The Council convened in Plymouth Church at 10.30. The devotional services were conducted by Rev. Frank W. Hodgdon, Pastor. Prayer was made by the Rev. Alexander McCall, New York.

The sermon[2] was preached by Rev. Alexander McKenzie, Massachusetts. Text, Rev. xxi: 2: "And I, John, saw the holy

[1] Page 77. [2] Pages 16, 561.

city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

SUNDAY AFTERNOON.

At three o'clock a fellowship meeting was held in Christian Church the moderator presiding.

[1] Letters of greeting were read by Rev. Asher Anderson, secretary of the National Council, from the Rev. Edward Munson Hill, representing the Congregational Churches of Canada, and from Rev. Hugh S. Griffiths, Pastor, Gainsborough, Eng., expressing the thanks of the Church and himself for the beneficence of the American Churches, from the Bohemia Congregational Churches, Bohemia, and from the Congregational Churches in Australia. Brief addresses of greeting were made by Rev. Albert Warren Clark, missionary of the American Board to Bohemia, and Rev. Samuel A. Eliot, Massachusetts, President of the American Unitarian Association, and by Rev. William J. Dawson, of London, in behalf of the Congregational Union of England and Wales.

The Lord's Supper.

At four o'clock the Lord's Supper was celebrated in Plymouth Church, Rev. Alvah F. Frisbie, Iowa, and Rev. Frederick A. Noble, Maine, presiding. The following deacons assisted: —

E. S. Miller, Iowa; H. J. Hollister, Michigan; John E. Kimball, Massachusetts; Thomas Todd, Massachusetts; O. H. Ingraham, Wisconsin; W. K. Bigelow, Massachusetts; D. N. Camp, Connecticut; George M. Lane, Michigan; E. S. Parsons, Colorado; T. W. Moore, Ohio; Edwin Eells, Washington; Guilford Dudley, New York.

SUNDAY EVENING.

At 7.30 o'clock, in Plymouth Church addresses were delivered by Rev. H. P. Dewey, New York, preacher for the American Missionary Association, and by Rev. S. Parkes Cadman, New York, preacher for the Congregational Home Missionary Society.

Young People's Society of Christian Endeavor.[2]

At 7.30 o'clock a meeting was held in The Christian Church, at which addresses were given on "Opportunities for Christian Endeavor," viz.; in American Missionary Association Work, by

[1] Pages 358, 365, 367, 368.

[2] Pages 192, 198, 201, 208.

Rev. Charles J. Ryder, New York; in Home Missionary Work, by Don O. Shelton, New York; in the Foreign Field by Harry Wade Hicks of the A. B. C. F. M., Massachusetts; and on "World-wide Results" by Rev. Francis E. Clark, President United Society of Christian Endeavor.

MONDAY, Oct. 17.

Congregational Home Missionary Society.[1]

The sessions of the day except as otherwise noted were conducted under the auspices of the Congregational Home Missionary Society.

National Council.

At 4.30 o'clock P. M., the Council was called to order by the Moderator. Prayer was made by Rev. S. M. Newman, Washington, D. C.

Sunday Services.

A communication was received from the Ministerial Association of Des Moines, in which the Brethren expressed their thanks for the services which the visiting ministers rendered to the Churches on Sunday.

Comity, Federation and Unity.[2]

The Report on Comity, Federation and Unity was presented by Rev. W. Hayes Ward, New Jersey, Chairman.

It was *voted*, That the report be accepted and the first three resolutions be adopted.

Addresses were made by Rev. Washington Gladden, Ohio, Rev. William M. Weekley, D.D., Ohio, representing The United Brethren Churches and Pres. D. S. Stephens, D.D., Kansas, representing the Methodist Protestant Churches.

It was *voted*, That the fourth, fifth and sixth resolutions be adopted.

The following resolution was introduced by Rev. George E. Hall, New Hampshire and adopted: —

Whereas, We are mindful of the large and gracious services of the Rev. Wm. Hayes Ward, whose prophetic vision, unswerving faith, splendid optimism, and generous efforts patient and

[1] Pages 322, 549.

[2] Pages 339, 350, 370, 464.

untiring, looking toward the federation of various Christian denominations, have so largely contributed to the happy consummation of the larger fellowship which we hail in this hour, therefore,

Resolved, That this National Council of the Congregational Churches of the United States of America hereby expresses and records a deep sense of the noble service which Dr. Ward has rendered in the cause of Christian Unity and Church federation.

Committee on Comity, Federation and Unity.

The Nominating Committee presented the following as members of the Committee on Comity, Federation and Unity, which was approved:—Rev. Wm. Hayes Ward, New Jersey; Rev. E. B. Sanford, New York; Prof. A. L. Gillette, Connecticut; Dr. Lucien C. Warner, New York; Rev. Washington Gladden, Ohio; Rev. A. E. Dunning, Massachusetts; Rev. A. H. Bradford, New Jersey; Rev. S. M. Newman, District of Columbia; Pres. Alfred T. Perry, Ohio; Rev. Asher Anderson, Massachusetts; Rev. Albert F. Pierce, Massachusetts.

Committee on General Council.

The following were appointed as a committee to confer with like Committees of the United Brethren in Christ, and the Methodist Protestant Churches to plan for time and place of the first meeting of their General Council;—Rev. Wm. Hayes Ward, New Jersey; Rev. S. M. Newman, District of Columbia; Rev. Asher Anderson, Massachusetts.

Free Baptists.[1]

A Letter of Fraternal Greetings having been received from the General Conference of Free Baptists, the National Council adopted the following Minute:

The National Council of Congregational Churches having received with sincere gratitude the communication from the fraternal delegate of the General Conference of the Free Baptists, expresses its deep regret that an unfortunate accident has prevented the delegate from receiving a personal welcome from this body.

[1] Page 360.

The action of the General Conference seems to lay a good foundation for union between the Congregationalists and the Free Baptists, and we hereby instruct our Committee on Comity, Federation and Unity to enter as speedily as possible into correspondence with the Committee appointed by the General Conference of the Free Baptists, with a view to closer relations with that Christian body.

Provisional Committee.

The following, as members of the Provisional Committee 1904–7, were approved: — George E. Keith, Massachusetts, chairman; Rev. Washington Gladden, Ohio; Rev. Edward L. Smith, Washington; Charles A. Hull, New York; Rev. Frank W. Hodgdon, Iowa; Rev. Edward F. Sanderson, Rhode Island, Rev. Charles O. Day, Massachusetts; Rev. Charles L. Kloss; Pennsylvania; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut; Rev. Samuel B. Forbes, Connecticut.

Publishing Committee.

The following as members of the Publishing Committee 1904–7, were approved: — Thomas Todd, Massachusetts, chairman; Rev. George A. Hood, Massachusetts; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut; Rev. Samuel B. Forbes, Connecticut.

Auditor.

The following as named for Auditor, 1904–7, was approved: Dea. David N. Camp, Connecticut.

MONDAY, October 17.

Congregational Home Missionary Society.[1]

At 9.45 o'clock P. M., following a session of the Congregational Home Missionary Society, the Council was called to order by the moderator.

The Sabbath.

Upon recommendation of the Business Committee, the Nominating Committee presented the following as members of a Committee on Sabbath Observance, which were approved: Rev. Albert H. Plumb, Massachusetts; Rev. W. W. Scudder, Wash-

[1] Pages 322, 547.

ington; Rev. George A. Hall, Massachusetts; President Norman Plass, Kansas; Rev. Smith Baker, Maine.

It was *voted*, That the Committee be made a committee, *ad interim*.

Temperance.

The following, as members of Committee on Temperance, were presented and approved:

Rev. Charles L. Morgan, Illinois; George A. Boody, Iowa; Mrs. Mary H. Hunt, Massachusetts; Rev. C. S. Sargent, Kansas; Frank Foxcroft, Massachusetts.

It was *voted*, That the Committee be made a committee, *ad interim*.

It was *voted*, That this Council is unalterably opposed to the liquor traffic, and that we pledge ourselves to do all in our power for the promotion of the cause of temperance and total abstinence.

TUESDAY, October 18.

American Missionary Association.[1]

At the conclusion of the program of the American Missionary Association, at 5 o'clock P.M., the Moderator called the Council to order.

Session of the Council.

The Council was convened at 10.15 o'clock P. M., at the conclusion of the program of the American Missionary Association.

Yale Bi-Centennial.[2]

The report of the delegate, Rev. Frederick A. Noble, Maine, to the Bi-Centennial exercises of Yale University, was presented and accepted.

WEDNESDAY, October 19.

Congregational Home Missionary Association.[3]

The sessions of Wednesday morning were held under the auspices of the Congregational Home Missionary Society and the American Missionary Association.

Session of the Council.

At 2 o'clock, P. M., the moderator called the Council to order.

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[1] Page 325. [2] Page 475. [3] Page 322.

A hymn was sung, and prayer was made by Rev. E. S. Hill, of Iowa.

Sunday School Instruction.[1]

The report of the Committee on Sunday School Instruction was read by Rev. Frank K. Sanders, and was adopted.

The following, as members of the Committee on Religious Education, were appointed: —

Rev. Frank K. Sanders, Connecticut; Rev. A. W. Hitchcock, Massachusetts; Rev. C. A. Brand, Massachusetts; Rev. James A. Blaisdell, Wisconsin; Hon. Samuel T. Dutton, New York; Rev. A. E. Dunning, Massachusetts; Rev. William Horace Day, California; Prof. E. I. Bosworth, Ohio; President Mary E. Woolley, Massachusetts.

Papers.[2]

Rev. DeWitt S. Clark, Massachusetts, read a paper on "The Spiritual Life and the Modern Intellectual Movement." A paper upon the same theme was read by Pres. George A. Gates, California. An address on "The Mission of the College in the Maintenance of Christian Leadership" was given by Pres. William F. Slocum, Colorado.

Committee on Colleges.

It was *voted*, That a committee of ten be named, to report at the next National Council, to study the whole educational situation as it bears on the Colleges most closely connected with the denomination, to put more definitely before the Churches the place, the claims, the future, and the relations of the Colleges to the Kingdom of God, especially of the Central and Western Colleges, and to suggest and promote means that may ensure that the higher educational work of our Churches shall not slacken but rather grow deeper, broader and more influential.

The following were appointed:

Rev. H. A. Bridgman, Massachusetts; Pres. Cyrus Northrop, Minnesota; Rev. L. H. Hallock, Minnesota; Rev. H. A. Stevens, Massachusetts; Hon. Samuel B. Capen, Massachusetts; Pres. William F. Slocum, Colorado; Pres. E. D. Eaton, Wisconsin;

[1] Page 476. [2] Pages 124, 138, 162.

Pres. H. C. King, Ohio; Pres. S. B. L. Penrose, Washington; Rev. F. N. White, Illinois.

Ministerial Relief.[1]

The Report of the Committee on the Report of the Trustees of the Fund for Ministerial Relief was presented by Rev. Frederick A. Noble, Maine, and was adopted.

International Congress and Peace.[2]

The Report of the Committee on Memorials relating to an International Congress and Peace, was presented by Roswell D. Benedict, New York, which was accepted and the resolutions contained in the report were adopted.

The Education Bill in England.

It was *voted*, That this National Council send an expression of its sympathy and interest to those 30,000 men in England who listening to the voice of their love of religious liberty have enrolled themselves as passively resisting the encroachment upon that liberty by the recently passed school bill.

Finance.

The report of the Committee on Finance was presented by Roswell D. Benedict, and the following resolutions were adopted:—

The Finance Committee beg leave to report to the National Council as follows;—

First. They recommend that the Treasurer of the National Council be instructed to call for one cent and a half per member from the churches for each of the three following years.

Second. The Treasurer, having shown to us that there stand upon his books certain amounts of the sums called for by previous sessions of the Council to be furnished by the various Churches of the Associations which have remained unpaid for various lengths of time,

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[1] Pages 387, 536. [2] Pages 480, 534.

We recommend that the matter of the way in which to deal with such amounts be left to the Provisional Committee, with power.

Respectfully submitted,

ROSWELL D. BENEDICT,
E. H. PITKIN,
JOHN E. BRADLEY.

Address.[1]

Mr. Edward D. Brigham, Commissioner of the Bureau of Labor Statistics of Iowa, addressed the Council on the "Relation of Laboring Men to the Church."

It *voted*, That the address of Mr. Brigham be printed in the minutes.

Deaconesses.[2]

The report of the Committee on Deaconesses was presented by Rev. Edward F. Williams, Illinois. The report was adopted, and the following committee were appointed with power to fill vacancies;—

Rev. E. F. Williams, Illinois; H. M. Moore, Massachusetts; Rev. George E. Hall, New Hampshire; Rev. Casper W. Hiatt, Ohio; Rev. F. T. Bayley, Colorado.

Christians in Japan.

The following resolution was offered by Rev. Sidney L. Gulick, Japan; and was adopted.

The Christians of the Congregational Churches assembled in their National Council at Des Moines, Iowa, United States of America, to our Christian brothers in the Kumiai Churches of Japan, Greeting:—

It is ever with profound interest that we hear of the growth of your Churches and the progress of the Kingdom of Righteousness, Truth and Love among your people. In this time of your terrible national struggle, it is fitting that we express to you our deepest sympathy and good will. We earnestly pray that the God of Nations and the God of Battles will so over-rule this fearful baptism of blood through which you are passing as to deepen your spiritual life, establish more firmly among you the

[1] Page 121. [2] Page 481.

Kingdom of God, bring untold blessings to the three sister nations of Russia, China and Japan, and finally issue in the permanent Peace of the World.

We thank God for the noble work you have already done in proclaiming the glorious Gospel of the Prince of Peace, and the Missionary zeal which has led you to reach out a helping hand to a neighboring people in the evangelization of Korea.

We pray that God may richly bless your every work in his name, and that through your fidelity to Christ and zeal in his cause you may speedily see a mighty increase in the number of those who are his followers. We look forward to the day when all men of every race shall dwell together in universal peace and mutual help through the spiritual unity of a human Brotherhood and a divine Fatherhood.

SIDNEY L. GULICK.

Amendment to By-Laws.

The following amendment to the By-laws was proposed by Pres. S. B. L. Penrose, Washington.

Amend By-law VIII by substituting for subdivision 2 the following:

2. A committee on Rules of Order, which shall promptly report to the Council rules to govern its debates and from time to time suggest any amendments thereto which may appear to it desirable.

Make the present subdivision 2 to stand as subdivision 5.

Qualifications for the Ministry.

A Memorial regarding the necessary qualifications for the Ministry, having been received from the General Convention of Wisconsin,

It was *voted*, That this and similar memorials be referred to a committee of three.

The following were named as the Committee: Pres. J. H. George, Illinois; Rev. H. E. Thayer, Kansas; Pres. A. T. Perry, Ohio.

Rev. William E. Barton, Illinois, presented a preamble and resolutions relative to the need of greater care essential in the

ordination of ministers. These were referred to the standing committee on changes in polity.

Labor.

The following were named as The Industrial Committee:

Rev. Frank W. Merrick of Massachusetts; Rev. Washington Gladden of Ohio; Pres. Wm. J. Tucker of New Hampshire; Prof. Graham Taylor of Illinois; Rev. Samuel G. Smith of Minnesota; Rev. David N. Beach of Maine; Rev. Wm. A. Knight of Massachusetts; Rev. Wm. H. Allbright of Massachusetts; Rev. Daniel Evans of Massachusetts; Rev. Peter Roberts of Pennsylvania; Hon. Henry M. Beardsley of Missouri; Rev. Robt. W. Gammon of Colorado.

WEDNESDAY, October 19.

The Council was called to order by the Moderator. Rev. Lewis Bond, Macedonia, read the scripture lesson, and made prayer.

Invitation to Philadelphia.

Rev. Charles L. Kloss, in the name of the Churches of Philadelphia, invited the National Council to hold the session of 1907 in that city.

The invitation was heartily accepted.

Address.[1]

An address on "The Spiritual Life and Religious Education," was given by Rev. Lyman Abbott, New York.

Theological Seminaries.[2]

Addresses were made on behalf of "Our Theological Seminaries, Their Work, Needs and Claims," by Rev. James L. Barton, Massachusetts, representing Bangor, Hartford, Andover, and Yale, and by President Edward D. Eaton, Wisconsin, representing Oberlin, Chicago, Pacific and Atlanta.

Address.[3]

An address upon "The Responsibilities of our Churches for

[1] Page 147. [2] Pages 176, 187. [3] Page 169.

the Character, Strength and Efficiency of their Ministers," by the Rev. Nehemiah Boynton, Michigan.

Increase of Ministry.

The following resolution, offered by President H. C. King, Ohio, was adopted: —

Resolved, That a committee of five, consisting of Rev. Washington Gladden, Rev. Amory H. Bradford, Rev. Nehemiah Boynton, Rev. Charles E. Jefferson and Rev. Chas. S. Mills be appointed to co-operate with the Theological seminaries of the denomination in an earnest endeavor definitely to increase the number of strong and thoroughly trained men from our own Churches, entering the Christian ministry.

THURSDAY, October 20.

The Council convened at 9 o'clock A. M. The devotional services were led by Rev. Edward S. Hume, India.

Hon. John H. Perry, Connecticut, Assistant Moderator, took the chair.

The committee on polity, to whom were referred the resolutions offered by Rev. William E. Barton, Illinois, presented their report, which was adopted, and is as follows: —

Whereas: Recognizing the change which has come in our conception of the ministry since the day in which a man ordained to the pastorate of a given Church had standing only as such pastor, and the fact that a minister once ordained has now a relation to the entire denomination and the Church at large such as the fathers neither contemplated nor could anticipate;

And recognizing further, that only a minority of our ministers are installed by council, but that all ministers in good standing must assume relations with a local association, conference or convention, this Council reminds the Churches and Associations of our order that in their keeping, now, more largely than of old, is the good name of our ministry and the peace of our churches.

In view of these facts, —

Resolved, That this Council urges the churches in selecting

the membership of ordaining councils to make those councils truly representative of our fellowship and that they lay hands suddenly on no man, but guard increasingly the honor of our ministry and the purity of the Church of Christ.

Resolved, That councils be advised to exercise greater care in ordaining men; that in general a man be not ordained who has not previously been licensed; and that careful inquiry be made as to the fitness of men who have not been long among us, or who do not present evidence of thorough training for the work of the ministry, and of knowledge of the polity of our churches and the work of our denominational agencies.

Resolved, That associations be urged to greater care in the granting of licenses; and that men to whom licenses are granted be first thoroughly examined; that theological seminaries be requested to discontinue what are known as seminary licenses or if the same continue to be issued they are not to be used as a substitute for regular licenses, and that of this fact the students be informed and that the entrance to our ministry both as regards licenses and ordination be attended with more of dignity and solemnity than in some cases hitherto.

Resolved, That associations be advised to carefully inquire as to the representative character of Councils ordaining ministers before admitting to ministerial standing; and that, wherever practicable, all of the Churches of the local body which is expected to assume responsibility for the standing of the ministry be invited in council, to the intent that the ordaining power be lodged with a body essentially the same as that responsible for ministerial standing.

Resolved, That the Committee on Polity be authorized to prepare a minimum required course of study for men who desire to secure ordination to the gospel ministry to be proposed to the Local and State Bodies for their discussion and use and that the report be made to the next National Council for further discussion.

Papers.[1]

A paper on "Evangelization and our Congregational Churches" was read by Professor Edward A. Steiner, Iowa.

A paper upon the same theme was read by Rev. John S.

[1] Pages 222, 233, 244.

Penman, Maine. The subject was discussed by Rev. J. C. Armstrong, Illinois, and Rev. Herman F. Swartz, Ohio.

A paper[1] on "Evangelization and the Church Catholic" was read by Rev. Albert H. Plumb, Massachusetts.

The Moderator called the Council to order at 2 o'clock P. M. and prayer was made by Rev. Alexander Milne, Minnesota.

Charities.

It was *voted*, That a Committee of five on Charities and Correction be appointed to make careful inquiry into these subjects, and report to the next Triennial Session of the Council.

The following were appointed: — Rev. Samuel G. Smith, Minnesota; Rev. H. H. Hart, Illinois; Rev. E. A. Fredenhagen, Kansas; Pres. George A. Gates, California; Rev. George L. Cady, Iowa.

Delegates' Expenses.

The Report of the Committee on Delegates' Expenses was read by Rev. Charles E. Jefferson, New York. The report was accepted, and is as follows:

Your committee was pleased to send the following communication to be read at the sessions of all the local bodies of the Churches in the United States.

1. The National Council, in order to fulfill its mission, ought to be truly representative of our entire American Congregationalism.

2. The average attendance at all councils held thus far has been less than 60 per cent. of the entire number of delegates entitled to representation, entire sections of the country being left with scant representation and in some instances none at all.

3. This meager attendance is caused in no small measure by the inability of many delegates to meet the expenses which attendance at a National Council involves, financial considerations thus depriving the Council of the deliberations of men who are abundantly able to contribute to its wisdom and influence, and the representation of portions of our land which are most in need of such participation.

In view of the above mentioned facts we respectfully urge

[1] Page 251.

upon our conferences and state bodies the importance of giving this subject serious consideration at their next regular meeting, and venture to express the hope that the plan already adopted by a few associations and conferences of paying all the expenses of the delegates out of the association or conference treasury may soon become the established custom of all our state and district bodies throughout the land.

Rev. Charles E. Jefferson,
Joseph W. Rice,
Rev. Henry Hopkins,
Rev. E. Lyman Hood,
Rev. John W. Bradshaw,

Church Extension in Cities.[1]

The following resolution on Church Extension in cities was presented by H. Clark Ford, Ohio, and was adopted:—

Resolved, That we recommend that wherever several Congregational Churches exist in any town or city, they should be united in some efficient way for local Church extension in their own community.

Resolved, That we recommend the following form of Constitution* for use in such cases as a working model, already found efficient, and we order the printing of the same.

Report of Committee on Marriage, etc.[2]

The report of the Committee on Memorial, from Rev. Samuel W. Dike, Massachusetts, was adopted.

The following were appointed Committee *ad interim*:—

Prof. A. R. Merriam, Connecticut; Rev. S. W. Dike, Massachusetts; Prof. Graham Taylor, Illinois; Rev. C. E. Jefferson, New York; Hon. George H. Martin, Massachusetts.

Chinese Exclusion.

The following preamble and resolutions were adopted:—

Whereas, The United States now occupies a position of unprecedented influence in the Orient, and

* See page 485.

[1] Page 485.

[2] Pages 490, 535.

Whereas, During the recent Boxer trouble large numbers of Christian Chinese risked their lives for the sake of insuring the safety of the American Legation and the American citizens, and

Whereas, The carrying out of the Chinese Exclusion Act subjects Chinamen in this country to hardships and injustice which immigrants from no other nation are called upon to bear, thereby tending to nullify the influence of our humane foreign policy in the Orient, and giving a false conception of the nature of American institutions at a time when these institutions are being studied as never before: —

Therefore, be it resolved:—

First. That we declare our belief that the attitude of the Chinese government toward our countrymen in China and the industry and sobriety of Chinamen in this country do not warrant any distinction being made between immigrants from China and those from any other foreign country.

Second. That we appeal to Congress in enacting a new law to take the place of the present exclusion act, to be governed by the spirit of justice to all men, freely welcoming to our shores and institutions all travelers, students and merchants, and providing for a just and kindly administration of the laws regulating the immigration of laborers.

Third. That a committee of five be appointed to bring these resolutions to the attention of the President and of Congress, and with power to take such other steps as may seem to them wise to secure the ends in view.

It was *voted*, That the following be a committee of five to bring the attention of Congress and the President to these resolutions on Chinese exclusion:—

Rev. Washington Gladden, Ohio; William Ives Washburn, New York; Rev. William H. Holman, Connecticut; Rev. John Knox McLean, California; William H. Wanamaker, Pennsylvania, with power to fill vacancies.

Thanks for Sermon.[1]

It was *voted*, That the thanks of the National Council be extended to Rev. Alexander McKenzie for his sermon, and that a

[1] Pages 16, 545.

copy be requested for publication in the Minutes of the Council.

Enrichment of Worship.[1]

The report of the Committee on Enrichment of Worship was read by Rev. George R. Merrill, Minnesota, and adopted.

Permanence in the Ministry.

The following resolutions, suggested by the report of the Secretary, and presented by Pres. Dan F. Bradley were referred to the Committee on Polity, to be reported on at the next Triennial Council: —

Whereas, The report of our Secretary shows a large number of churches without ministers and of ministers without charge, and

Whereas, The efficiency of our churches and ministers is seriously impaired by frequent changes in the pastorate: —

Resolved, That this Council choose a committee of seven,[2] to be known as the Committee on Pastoral Relation, to consider these conditions, investigate their cause, and suggest a remedy.

And further, That this committee be requested, if possible, to devise some scheme, not inconsistent with our cherished Congregational principles, for a felicitous introduction of candidates to churches, and for promoting stability in the pastoral relation, the Committee to report to the Council at its next session.

J. H. George,
H. E. Thayer,
A. T. Perry.

It was *voted*, That the Committee act *ad interim*, and report to the next National Council.

The following were appointed: —

Prof. Williston Walker, Connecticut; Rev. H. H. Kelsey, Connecticut; Rev. Charles H. Dickinson, North Dakota; Pres. S. B. L. Penrose, Washington; Rev. F. M. Baldwin, New Jersey; Rev. J. S. Penman, Maine; Rev. Samuel C. Bushnell, Massachusetts.

Trustees appointed.

The Nominating Committee reported the following as Trustees of the National Council Fund for Ministerial Relief: —

[1] Page 491.

[2] Page 570.

Rev. Washington Gladden, Ohio; Rev. Henry A. Stimson, New York; Martin Wells, New Jersey; Rev. Asher Anderson, Massachusetts; H. Clark Ford, Ohio; Dr. Lucien C. Warner, New York; Rev. Philip S. Moxom, Massachusetts; Rev. George R. Merrill, Minnesota; Rev. Samuel B. Forbes, Connecticut; Rev. William H. Allbright, Massachusetts; Victor F. Lawson, Illinois; Rev. Charles H. Richards, New York; Rev. Joseph H. Selden, Connecticut; Guilford Dudley, New York; Rev. Livingston L. Taylor, New York; John Davis, New York; and they were approved.

Bible Study.

The following resolution was adopted: —

Resolved, that we urge upon the notice of our Sunday School and Publishing Society the question whether it be not possible for them to enter upon negotiations with the similar bodies of other denominations with the purpose of inducing the International Sunday School Association to direct their Lesson Committee in the near future to prepare an optional adult course of Bible Study suitable for those who have already passed through one or more courses of the uniform series, and if such a course commends itself to the Sunday School and Publishing Society this Council express its approbation of such action as likely to prove a wise and efficient measure.

Armenian Christians.

The following communication was read to the Council: —

65 Laurel Street,

Worcester, Mass., Oct. 13th, 1904.

To the Triennial Congregational Council: Des Moines, Iowa.

Dear Brethren in Christ: Gratefully acknowledging the signal services rendered in the last three quarters of a century by the Churches you represent to the cause of education and elevation of the ancient Armenian people in Turkey, and heartily thanking you for the great assistance given by the American Christians in the last ten years for the care and support of the orphans and widows of the victims of the massacres of 1894–1896;

And, considering that the people whom you have befriended for so many years, and whose welfare you have taken to your

hearts, are still in peril from unrelenting persecution, oppression and violence, extortion, judicial torture, exile and imprisonment, which, if unchecked, may culminate in a repetition of the bloody drama so recently enacted;

Therefore, in this hour of distress, we appeal to you, in the name of Christianity and humanity, to exert the powerful influence of your voice in such a way as to bring the public opinion of Christendom to bear upon all civilized nations, so as to effectively guarantee security of life, honor and property to our long suffering race, and with them to all other oppressed peoples of that misgoverned land.

Praying for the abundant blessing of God upon your Council and upon all the Churches you represent.

Yours in Christ,

H. Sarajian,
Bishop of Armenians in America.

S. Ayradian,
Bishop of Armenians in Persia and India, Delegates of the Catholicos of all Armenians to the Christian Powers of the West.

It was *voted*, The National Council of Congregational Churches in Session at Des Moines, Iowa, October 13–20 desires to put on record its feeling of horror at the continued oppression and persecution of the Armenian and other people in various parts of the world. While we know that the example of our nation is not in all respects what it should be, that does not prevent us from declaring our sentiment concerning the cruelties to which these people have been subjected. This National Council appeals to our churches and to all Christians to use every possible influence to secure to all oppressed people, justice, fair treatment and the rights which belong to all men.

Papers.[1]

The Rev. Willard L. Beard, of the American Board read a paper entitled, "Evangelization and the Church Catholic."

Pres. William Douglass McKenzie, Connecticut, read a paper entitled, "The Christianization of the World."[2]

[1] Page 260.

[2] Page 271.

A paper on the same theme was read by Rev. Hubert C. Herring, Nebraska.[1]

Reports to be mailed.

It was voted, That the Secretary be requested to send as soon as practicable to each delegate of this Council and to the pastor of every Congregational Church a brief report of the actions taken and the resolutions passed and the officers and committees appointed.

THURSDAY EVENING.

The Council was called to order by the Moderator at 7.30 o'clock. The Scripture Lesson was read and prayer was made by Rev. Frank N. White, Ill. The Hallelujah Chorus was rendered by the Plymouth chorus.

Minutes, etc.

It was *voted*, That the minutes, sermons, reports, and other documents presented be issued by the Publishing Committee; and that they contract for the publication of Year Books for 1906 and 1907 and also for the year 1908.

It was *voted*, That the Registrar be authorized to complete the Minutes.

Closing Address.[2]

The closing address was made by the Moderator Rev. Washington Gladden, Ohio.

Vote of Thanks.

The following minute of thanks, prepared by Rev. Watson L. Phillips, Conn., was read by Rev. William H. Holman, Conn.

As we approach the end of a remarkable week in Congregational history the sense of the good guidance of our God and of the wisdom and kindness of our brethen is being deepened and strengthened. For many years the feasibility of joint anniversaries has been a matter of consideration and debate among us. It was a gracious providence that moved Plymouth Church to

[1] Page 283. [2] Page 291.

send, and the last Council and the Societies to accept, a challenge to determine this question by actual test. The result has been one of the most remarkable meetings in our history. We linger amid our farewells to express our appreciation and gratitude.

In the name of the Council, and of the Societies, equal sharers in the boundless and graceful hospitality of this generous community, in inadequate words but with appreciative hearts, we acknowledge an obligation which no resolutions can discharge.

The location of the city churches has made the situation unique and interesting, and the broad catholicity which has placed these beautifnl buildings at our disposal affords an impressive illustration of the possibilities of that Christian unity and federation for service to which this body has given its enthusiastic sanction. To that wise, ubiquitous, untiring pastor whose foresight and extraordinary organizing and executive ability have made this week possible and so eminently successful,— Rev. F. W. Hodgdon; to the pastors and people of every denomination whose tactful personal attentions, whose freely opened homes and houses of worship have made us feel that all things here were ours, brought to us the joy of being ministered unto, and to them we hope the joy of ministering, we return our hearty thanks.

We are a singing people, we have a theology, aspirations, experiences that can be sung as well as preached. The music of the splendid choir of this church, the courtesy of its remarkable organizer and leader have been a daily refreshment and inspiration and have taught us how this indispensable part of our worship may be enriched and made more effective in lifting the heart to Him whose fellowship our forms seek to make more real; changing a little the familiar lines we are ready to affirm,

> "And in the spirit's cell"
> Shall "hymn and prayer forever dwell."

We recognize the gravity and delicacy of the tasks imposed upon the presiding officers and committees of such a body,

tasks which only unusual wisdom and patience, seasoned with grace, can enable one to perform. We have been fortunate here in the services of men who have a genius for such duties. There can be no disparagement of the men who have served us in other years in asserting that we have here had a new revelation of the gentle firmness of the born executive, the mind of the statesman, and the heart of the Christian brother. Of all these brethren we may unhesitatingly say, when the lot fell upon them it was divinely ordered for the comfort of Israel.

In these days every enterprise, every convention which desires a hearing and courts influence among men, is dependent upon the daily press. It is one of the blessings of modern American life that our newspapers give such cordial and careful attention to the subjects with which the religious world is busy. The printing press makes the world our audience and opens to us the universal heart and mind. We gratefully recognize the service rendered the denomination and the religious world by the Des Moines papers, in the full and accurate reports of our sessions they have daily published.

To the railroads for reduced rates and thoughtful attentions, to all organizations and individuals who have by kindly word or act aided us in our work and added to our comfort we give our sincere thanks, and ask for them the divine blessing.

We are in the closing moments of a remarkable religious gathering, denominational, but in the widest sense Christian and humanitarian. Influences born here will affect the thinking, the faith and life of the Christian world. For the blessing of sharing in this privilege, for the great messages we have received, for the new revelations of the common Fatherhood and the universal brotherhood, for personal stimulus and uplift, for the increase of denominational self respect and hope, let us render unfeigned praise to Him who is over all, and through all, and in us all and in the name of our Lord and Master let us move on to a better life and a larger service.

After a brief response by the Pastor, Rev. Frank W. Hodgdon, and the singing of the Hymn, "The Son of God goes forth to War," the benediction was pronounced by Rev. Ephraim Adams, Iowa, and the National Council of 1904 adjourned.

REV. WASHINGTON GLADDEN, *Moderator*,

REV. JOEL S. IVES, *Registrar*.

REV. THEOPHILUS S. DEVITT,
REV. WILLIAM B. HUBBARD,
REV. GEORGE A. HOOD,
Assistant Registrars.

NEXT MEETING — OFFICERS.

The thirteenth triennial session of the National Council will be held in Philadelphia, Pa., October, 1907.

Officers for the Session of 1904.

Moderator, Rev. Washington Gladden, Ohio.
Assistant Moderators, Hon. John H. Perry, Connecticut.
Rev. H. H. Proctor, Georgia.
Secretary, Rev. Asher Anderson, Massachusetts.
Registrar, Rev. Joel S. Ives, Connecticut.
Assistant Registrars, Rev. Theophilus S. Devitt, Connecticut.
Rev. William B. Hubbard, Minnesota.
Rev. George A. Hood, Massachusetts.

Officers for 1904–1907.

The moderators hold office until their successors are chosen; and the presiding moderator appoints a committee of nominations at the opening of the next session. The following officers and committees were appointed for the next three years: —

Secretary, Rev. Asher Anderson, of Massachusetts.
Registrar, Rev. Joel S. Ives, of Connecticut.
Treasurer, Rev. Samuel B. Forbes of Connecticut.
Auditor, David N. Camp, of Connecticut.

COMMITTEES — 1904–1907.[1]

STANDING.

Provisional Committee.— George E. Keith, Massachusetts; Rev. Washington Gladden, Ohio; Rev. Edward L. Smith, Washington; Charles A. Hull, New York; Rev. Frank W. Hodgdon, Iowa; Rev. Edward F. Sanderson, Rhode Island; Rev. Charles O. Day, Massachusetts; Rev. Charles L. Kloss, Pennsylvania; Rev. Asher Anderson[1], Massachusetts; Rev. Joel S. Ives[1], Connecticut; Rev. Samuel B. Forbes[1], Connecticut.

Trustees.— Rev. Washington Gladden[1], Ohio; Rev. Henry A. Stimson, New York; Martin Wells, New Jersey; H. Clark Ford, Ohio; Dr. Lucien C. Warner, New York; Rev. Philip S. Moxom, Massachusetts; Rev. George R. Merrill, Minnesota; Rev. William H. Allbright, Massachusetts; Rev. Charles H. Richards, New York; Rev. Joseph H. Seiden, Connecticut; Guilford Dudley, New York; Rev. Livingston L. Taylor, New York; John Davis, New York; Rev. Asher Anderson[1], Massachusetts; Rev. Samuel B. Forbes[1], Connecticut.

Publishing Committee.— Thomas Todd, Massachusetts; Rev George A. Hood, Massachusetts; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut; Rev. Samuel B. Forbes, Connecticut.

Charities and Correction.— Rev. Samuel G. Smith, Minnesota; Rev. H. H. Hart, Illinois; Rev. E. A. Fredenhagen, Kansas; Rev. George A. Gates, California; Rev. George L. Cady, Iowa.

Chinese Exclusion.— Rev. Washington Gladden, Ohio: William Ives Washburn, New York; Pres. John Knox McLean, California; Rev. William H. Holman, Connecticut; William H. Wanamaker, Pennsylvania.

Church Property, Protection of.— Rev. Irving W. Metcalf, Ohio; H. Clark Ford, Ohio; Rev. Henry A. Stimson, New York; the Secretaries of Congregational Home Missionary Society and Church Building Society, viz., Rev. Joseph B. Clark and Rev. Washington Choate, Rev. Charles H. Richards, New York.

Colleges.— Rev. H. A. Bridgman, Massachusetts; Rev. Cyrus Northrop, Minnesota; Rev. H. L. Hallock, Minnesota; Hon. Samuel B. Capen, Massachusetts; Rev. H. A. Stevens, Massachusetts; Pres. William F. Slocum, Colorado; Pres. Edward D. Eaton, Wisconsin; Pres. H. C. King, Ohio; Pres. S. B. L. Penrose, Washington; Rev. F. N. White, Illinois.

1 *Ex Officiis.*

Deaconesses.—Rev. E. F. Williams, Illinois; Henry M. Moore, Massachusetts; Rev. George E. Hall, New Hampshire; Rev. Caspar W. Hiatt, Ohio; Rev. F. T. Bayley, Colorado.

Evangelistic Work.—Rev. Newell Dwight Hillis, New York, *Chairman*; Rev. Frank W. Gunsaulus, Illinois; Rev. Charles L. Morgan, Illinois; Rev. Hubert C. Herring, Nebraska; Rev. Edward N. Packard, Connecticut; Don O. Shelton, New York; Rev. W. T. McElveen, Massachusetts; Rev. Francis E. Clark, Massachusetts; Rev. Elwin L. House, Oregon; Rev. George R. Leavitt, Wisconsin; Rev. James W. Fifield, Missouri, *Secretary*.

Federation of Societies.—Rev. S. M. Newman, District of Columbia; Pres. Henry C. King, Ohio; H. Clark Ford, Ohio; Hon. Simeon E. Baldwin, Connecticut; Lewis A. Crossett, Massachusetts.

Federation, Comity and Unity.—Rev. Wm. Hayes Ward, New Jersey; Rev. E. B. Sanford, New York; Rev. A. L. Gillette, Connecticut; Dr. Lucien C. Warner, New York; Rev. Washington Gladden, Ohio; Rev. A. E. Dunning, Massachusetts; Rev. A. H. Bradford, New Jersey; Rev. S. M. Newman, District of Columbia; Rev. Alfred T. Perry, Ohio; Rev. Asher Anderson, Massachusetts; Rev. Albert F. Pierce, Massachusetts.

General Council, Time and Place for.—Rev. Wm. Hayes Ward, New York; Rev. S. M. Newman, District of Columbia; Rev. Asher Anderson, Massachusetts.

Industrial Committee.—Rev. Frank W. Merrick, Massachusetts; Rev. Washington Gladden, Ohio; Pres. William J. Tucker, New Hampshire; Prof. Graham Taylor, Illinois; Rev. Samuel G. Smith, Minnesota; Pres. David N. Beach, Maine; Rev. William A. Knight, Massachusetts; Rev. William H. Allbright, Massachusetts; Rev. Daniel Evans, Massachusetts; Rev. Peter Roberts, Pennsylvania; Hon. Henry M. Beardsley, Missouri; Rev. Robert W. Gammon, Colorado.

Marriage and Home.—Prof. A. R. Merriam, Connecticut; Rev. S. W. Dike, Massachusetts; Prof. Graham Taylor, Illinois; George H. Martin, Massachusetts; Rev. Charles E. Jefferson, New York.

Ministry, Increase of.—Rev. Washington Gladden, Ohio; Rev. Amory H. Bradford, New Jersey; Rev. Charles E. Jefferson, New York; Rev. Nehemiah Boynton, Michigan; Rev. Charles S. Mills, Ohio.

Pastoral Relations.—Prof. Williston Walker, Connecticut, *Chairman*; Rev. Henry H. Kelsey, Connecticut; Rev. Samuel C. Bushnell, Massachusetts; Pres. S. B. L. Penrose, Washington; Rev. Fritz W. Baldwin, New Jersey; Rev. John S. Penman, Maine; Rev. Charles H. Dickinson, North Dakota.

Polity, Changes in.—Rev. John P. Sanderson, Michigan; Rev. J. H. Chandler, Wisconsin; Rev. W. R. Campbell, Massachusetts; Pres. S.

B. L. Penrose, Washington: Prof. Charles S. Nash, California: Rev. Lucius O. Baird, Illinois; Prof. Frank K. Sanders, Connecticut; Pres. Dan F. Bradley, Iowa; Prof. Curtis M. Geer, Connecticut.

Religious Education.— Rev. Frank K. Sanders, Connecticut; Rev. A. W. Hitchcock, Massachusetts; Rev. C. A. Brand, Massachusetts; Rev. James A. Blaisdell, Wisconsin; Hon. Samuel T. Dutton, New York; Rev. A. E. Dunning, Massachusetts; Rev. William Horace Day, California; Prof. E. J. Bosworth, Ohio; Pres. Mary E. Wooley, Massachusetts.

Sunday Observance.— Rev. Albert H. Plumb, Massachusetts; Rev. W. W. Scudder, Washington; Rev. George A. Hall, Massachusetts; Pres. Norman Plass, Kansas; Rev. Smith Baker, Maine.

Temperance.— Rev. Charles L. Morgan, Illinois; George A. Boody, Iowa; Mrs. Mary H. Hunt, Massachusetts; Rev. Clarence S. Sargent, Kansas; Frank Foxcroft, Massachusetts.

Ter-Centenary Celebration of Congregationalism in America.— Prof. J. W. Platner, Massachusetts; Rev. Rockwell H. Potter, Connecticut; Rev. T. C. McClelland, Rhode Island; Rev. F. W. Baldwin, New Jersey; Rev. E. M. Chapman, Vermont.

Delegates to Anti-Saloon League Convention.— Rev. Charles L. Morgan, Illinois; George A. Boody, Iowa; Mrs. Mary H. Hunt, Massachusetts; Rev. Clarence S. Sargent, Kansas; Frank Foxcroft, Massachusetts; Prin. George C. Purington, Maine; Augustus Smith, Massachusetts; Willis Snow, Illinois; Hon. Frederick Fosdick, Massachusetts; I. B. Hicks, Illinois.

COMMITTEES OF THE SESSION.

On Nominations.—Rev. Frank J. Goodwin, Rhode Island; Rev. E. Lincoln Smith, Washington; Rev. R. N. McLaughlin, Michigan; Rev. Walter K. Bigelow, Massachusetts; H. W. Darling, Kansas.

On Credentials.— Rev. George E. Hall, New Hampshire; Rev. W. L. Sutherland, Kansas; Hon. A. H. Ingraham, Wisconsin.

On Business.— Pres. Dan F. Bradley, Iowa; Rev. Frank G. Woodworth, Mississippi; Rev. Edgar M. Cousins, Maine; Charles B. Stowell, Michigan; A. W. Benedict, Missouri.

On Finance.— Roswell D. Benedict, New York; Edward H. Pitkin, Illinois; John E. Bradley, Massachusetts.

On Report of Publishing Committee.— Rev. A. M. Hyde, Ohio; Rev. James Bond, Tennessee; H. S. Howard, Iowa.

On Report of Trustees.— Rev. Frederick A. Noble, Maine; Rev. Philip S. Moxom, Massachusetts; Rev. Motier A. Bullock, Nebraska.

On Relation of State Bodies to Congregational Home Missionary Society.— S. B. Carter, Massachusetts; Rev. Henry A. Stimson, New York; Rev. Judson Titsworth, Wisconsin; H. J. Hollister, Michigan; Rev. C. A. Vincent, Illinois.

On Joint Meetings.— Rev. W. E. Barton, Illinois; Rev. E. M. Vittum, Iowa; George H. Martin, Massachusetts; Rev. Charles R. Brown, California; Hon. John H. Perry, Connecticut.

On Place and Need of Home.— Prof. Graham Taylor, Illinois; Rev. Charles E. Jefferson, New York; Rev. Albert Bushnell, Missouri.

On International Peace.— Rev. Francis E. Clark, Massachusetts; Roswell D. Benedict, New York; Pres. Henry C. King, Ohio; Rev. J. E. McConnell, Minnesota; Hon. Samuel B. Capen, Massachusetts.

Federation of Societies.— Pres. William F. Slocum, Colorado; Rev. William E. Barton, Illinois; Hon. John H. Perry, Connecticut; Rev. Charles R. Brown, California; Rev. Frank S. Fitch, New York; Rev. Charles H. Richards, New York; Rev. Alvah L. Frisbie, Iowa; Edward H. Pitkin, Illinois; F. W. Lyman, Minnesota; Roswell D. Benedict, New York.

On Sphere of the Moderator.— Rev. Nehemiah Boynton, Michigan; Prof. Charles S. Nash, California; Prof. A. L. Gillette, Connecticut.

Committee on Qualifications for the Ministry.— Pres. J. H. George, Illinois; Rev. H. E. Thayer, Kansas; Pres. Alfred T. Perry, Ohio.

SESSIONS OF THE NATIONAL COUNCIL.

Year.	Place.	Moderator.	Assistant.	Assistant.	Preacher.
1865..	Boston, Mass.....	Hon. Wm. A. Buckingham	Charles G. Hammond...	Rev. Joseph P. Thompson	Julian N. Sturtevant.
.....	.....	.....	.....	.....	.....
1871..	Oberlin, Ohio.....	Rev. Wm. T. Budington.	Gen. O. O. Howard.....	Rev. George H. Atkinson	Leonard Bacon.
1874..	New Haven, Conn.	Hon. L. S. Foster.....	Rev. G. F. Magoun.....	Rev. I. E. Dwinell.....	Richard S. Storrs.
1877..	Detroit, Mich.....	Hon. Wm. B. Washburn	Rev. A. L. Chapin.....	Hon. C. G. Hammond...	Zacchary Eddy.
1880..	St. Louis, Mo.....	Rev. Henry M. Dexter..	Rev. J. M. Sturtevant, Jr.	Rev. John D. Smith.....	Samuel E. Herrick.
1883..	Concord, N. H....	Rev. Arthur Little.....	Frederick Billings.....	Rev. Cushing Eells.....	Frederick A. Noble.
1886..	Chicago, Ill.....	Hon. Lorrin A. Cooke...	Rev. John K. McLean..	Rev. Benjamin A. Imes.	Prof. Geo. P. Fisher.
1889..	Worcester, Mass..	Pres. Cyrus Northrop...	Ira H. Evans.....	Rev. Franklin S. Fitch..	Israel E. Dwinell.
1892..	Minneapolis, Minn.	Rev. A. H. Quint.....	Hon. B. M. Cutcheon...	Rev. George C. Rowe...	Charles M. Lamson.
1895..	Syracuse, N. Y....	Hon. Nelson Dingley...	Rev. Charles O. Brown..	Rev. Geo. W. Henderson	F. W. Gunsaulus.
1898..	Portland, Or.....	Rev. Frederick A. Noble	Rev. George O. Adams..	O. Vincent Coffin.....	Albert J. Lyman.
1901..	Portland, Me.....	Rev. Amory H. Bradford	William H. Strong.....	Rev. S. B. L. Penrose....	William J. Tucker.
1904..	Des Moines, Ia....	Rev. Wash'n Gladden...	Hon. J. H. Perry.....	Rev. H. H. Proctor	Alexander McKenzie

Secretaries: Rev. Alonzo H. Quint, 1871–83; Rev. Henry A. Hazen, 1883–1900, Rev. Asher Anderson, 1900.
Registrars: Rev. William H. Moore, 1871–1901; Rev. Joel S. Ives, 1901.
Treasurers: Charles G. Hammond, 1871–74; Charles Demond, 1874–78; Rev. Henry M. Dexter, 1878–80; Rev. Lavalette Perrin, 1880–89; Rev. Samuel B. Forbes, 1889.

ALPHABETICAL LIST OF DELEGATES, OFFICERS AND HONORARY MEMBERS.

Ackerman, Rev. A. W., Torrington, Conn.
Adadourian, Rev. Haig, Plymouth, Mass.
Adams, Rev. J. A., Chicago, Ill.
Anderson, Rev. Asher, Boston, Mass.
Anderson, Rev. William, Dover, Ill.
Archibald, Rev. A. W., Brockton, Mass.
Armsby, Amos, Millbury, Mass.
Armstrong, Rev. J. C., Chicago, Ill.
Arn, Rev. A. J., New Lisbon, Wis.
Atkins, Rev. G. Glenn, Burlington, Vt.
Bailey, Rev. J. Webster, Fort Wayne, Ind.
Baird, Rev. Lucius O., Ottawa, Ill.
Baker, Rev. Smith, Portland, Maine.
Baker, Rev. W. H., Springfield, Ohio.
Ball, Rev. A. H., Passaic, N. J.
Barton, Rev. W. E., Oak Park, Ill.
Bassett, Rev. A. B., Ware, Mass.
Bates, Rev. George E., Maplewood, Mo.
Bates, Rev. N. W., Bloomfield, N. Y.
Bayley, Rev. Frank T., Denver, Col.
Bayley, Rev. Dwight S., Kingfisher, Okla.
Beach, Rev. David Nelson, Bangor, Maine.
Beale, Rev. C. H., Milwaukee, Wis.
Beckwith, Rev. Clarence A., Bangor, Maine.
Beddoes, Rev. Arthur E., Minooka. Ill.
Beebe, Rev. J. R., New Rockford, N. D.
Bell, Rev. William S., Helena, Mont.
Benedict, A. W., St. Louis, Mo.
Benedict, Robert D., Brooklyn, N. Y.
Bennett, R. J., Chicago, Ill.
Bigelow, Dea. Walter K., Salem, Mass.
Bixler, Rev. James W., New London, Conn.
Bingham, Rev. Hiram, Honolulu, Hawaii.
Blanchard, Rev. Charles A., Wheaton, Ill.
Blair, Rev. D. G., Big Rapids, Mich.
Blunt, Rev. Harry, Indianapolis, Ind.
Bolt, Rev. W. W., St. Joseph, Mo.
Bole, Rev. A. S., Coventry, Vt.
Bond, Rev. James, Nashville, Tenn.
Boutelle, Clinton T., West Groton, Mass.
Bowdish, Rev. A. C., Mitchell, S. D.
Bowen, Mrs.
Bowers, Rev. Albert, New London, Ohio.
Boyd, Rev. Richard S., Andover, Ohio.
Boynton. Rev. Nehemiah, Detroit, Mich.
Bradley, Pres. Dan F., Grinnell, Iowa.
Bradley, John E., Randolph, Mass.
Bray, Rev. W. L., Sheldon, Iowa
Breed, Rev. R. L., Menomonie, Wis.
Brereton, Rev. J E., Waverly, Iowa.
Brewer, Rev. F. S , New Hartford, Conn.
Bridgman, H. A , Brookline, Mass.
Brown, Rev. Charles R., Oakland
Brown, Dea. Julius, South Hadley, Mass.
Brown, Rev. J. W , Oberlin, Ohio.
Brown, Rev. W. J , Montevideo, Minn.
Buck, Rev. Benjamin F., Wichita, Kan.
Bullock, Rev. Motier A., Lincoln, Neb.
Burch, Rev. H. H., Rock Rapids, Iowa.
Burtner, Rev. D. Emory, Williamsport, Pa
Burtt, Rev B. H., Ludington, Mich.
Bush, Rev. Allen Shaw, Denver, Col.
Bushnell, Rev. Albert, Kansas City, Mo.
Bushnell, Giles A., Old Saybrook, Conn.
Bushnell, Rev. Samuel C., Arlington, Mass.
Butcher, Rev. S. G., Rapid City, S. Dak.
Butler, Rev. E. W., Ormond, Fla.
Cady, Rev. G. L., Iowa City, Iowa.
Cady, Rev. W. J., Benton Harbor Mich.
Camp, Dea. D. N., New Britain, Conn.
Campbell, Rev. Thomas, East Chicago, Ill.
Capen, Samuel B., Boston, Mass.
Carter, Rev. F. E., Grand Rapids, Mich.
Carter, Dea. S. B., Brighton, Mass.
Cathcart, Rev. Sam'l M., Middleboro, Mass.
Chase, Rev. Charles E., Portland, Ore.
Chase, Rev. C. Thurston, Brooklyn, N. Y.
Choate, Rev. Charles W., Kokomo, Ind.
Clarke, Kev. Almon T., Fort Payne, Ala.
Clark, Rev. DeWitt S., Salem, Mass.
Clark, Geo. V., Charlotte, N. C.
Clark, W. C., Danville, Vt.
Collier, Rev. C. W., Orange, Mass.
Colton, Rev. A. E., Dorchester, Mass.
Connolly, Rev. Charles P., Hiawatha, Kan.
Conrad, Bev. Geo. A., McCook, Neb.
Cooper, Rev. J. W., New York, N. Y.
Cousins, Rev. E. M., Thomaston, Maine.
Cowan, Rev. J. W., Crete, Neb.
Cox, Rev. Sydney Herbert, New York, N. Y.
Crowl, Rev. Theodore, Sterling, Ill.
Crum, Rev. John H., Indianapolis, Ind.
Curtiss, Rev. P. L., Faulkton, S. D.
Cunningham. John J. V., New Haven, Conn.
Daley, Rev. C. M., Huron, S. D.
Darling H. W., Wichita, Kan.
Daniels, Rev. Chas. H., S. Framingham, Mass.
Dascomb, Rev. H. S., Port Huron, Mich.
Davis, Rev. Albert P., Wakefield, Mass.
Davis, Rev. O. F., New Richmond, Wis.
Dawson, Rev. W. J., London, Eng.,
Day, Rev. Charles O., Andover, Mass.
Day, Rev. Warren F., Los Angeles, Cal.
Deane, Rev. J. P., Ashland, Wis.
DeForest, Rev. H. P., Detroit, Mich.
Denison, Rev. R. C., Janesville, Wis.
Denney, Rev. Wilson, Charles City, Iowa.
DePeu, Rev. John, Bridgeport, Conn.
Devitt, Rev T. S., Branford, Conn.
Dickson, Rev. J. W., Park Rapids, Minn.
Dodge, N. P., Council Bluffs, Iowa.
Dougherty, Rev. J. G., Kansas City, Kan.
Douglass, Rev. H. P., Springfield, Mo.
Douglass, Rev. T. O., Grinnell, Iowa.
Dow, Prof. J. J., Fairibault, Minn.
Dudley, Dea. Guilford, Poughkeepsie, N. Y.
Dunbar, Dea. Aaron, Dover, Ill.
Eaton, Pres. E. D., Beloit, Wis.
Eckerson, Rev. Ray, Bowen, Ill.
Edmands, Rev. T. M., Wahpeton, N. D.
Eells, Dea. Edwin, Tacoma, Wash.
Elledge, Rev. William M., Kansas City, Kan.
Elliott. Rev. S. G., Aurora, Mo.
Elwell, Rev. T. R., Harwood, N. D.
Emerson, William F., Longmeadow, Mass.
Evans, Rev. D. Ellis, Armour, S. D.
Evans, Rev. Spencer E., Terryville, Conn.
Ewing, Rev. William, Lansing, Mich.
Fairbank, Rev. John B., Jacksonville, Ill.
Fairbanks, Rev. Henry, St. Johnsbury Vt.
Fairchild, Prof. A. B., Crete, Neb.
Faville, Rev. John, Peoria, Ill.

Ferrier, Rev. W. W., San Francisco, Cal.
Fifield, Rev. James W., Kansas City, Mo.
Fisher, Rev. Herman P., Cookston, Minn.
Fiske, Rev. G. Walter, Auburn, Maine.
Fiske, Mrs. G. W., Auburn, Maine.
Fitch, Rev. Frank S., Buffalo, N. Y.
Flemming, Dea. T. C., Illinois.
Flint, Rev. E. E., Creston, Iowa.
Flint, Dea. H. A., Syracuse, N. Y.
Forbes, Rev. Samuel B., Hartford, Conn.
Foster, Rev. F. H., Olivet, Mich.
Foster, N. W., Riverhead, N. Y.
Fox, Rev. D. F., Chicago, Ill.
Fraser, Rev. John G., Cleveland, Ohio.
French, Rev. Howard Dean, Wyoming, Ill.
Frisbie. Rev. A. L., Des Moines, Iowa.
Frizzell, Rev. J. W., Eau Claire, Wis.
Gale, Rev. S. F., Jacksonville, Fla.
George, Pres. J. H., Chicago, Ill.
Gladden, Rev. Washington, Columbus, Ohio.
Gillette, Prof. A. L., Hartford, Conn.
Gleason, Rev. George L., Haverhill, Mass.
Goodrich, Rev. Charles L., Plainfield, N. J.
Goodrich, Rev. J. A., Shelburne, Mass.
Goodspeed, Rev. Frank L., Springfield, Mass.
Goodwin, Rev. Frank J., Pawtucket, R. I.
Graff, Rev. Franklin L., Champaign, Ill.
Green, Rev. George E., Ft. Pierre, S. Dak.
Greene, Rev. Samuel, Seattle, Wash.
Gregg, Rev. James B., Colorado Springs, Col.
Griffith, Rev. William E., Monticello, Minn.
Hadden, Rev. Archibald, Muskegon, Mich.
Hall, Rev. Elliot C., Jamestown, N. Y.
Hall, Rev. George A., Peabody, Mass.
Hall, Rev. George E., Dover, N. H.
Hall, Rev. Russell T., New Britain, Conn.
Hallock, Rev. L. H., Minneapolis, Minn.
Hamilton, W. J., Grand Rapids, Mich.
Hampton, Rev. W. S., Ulysses, Neb.
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INDEX.

Abbott, Rev. Lyman, Address: God With Us, 147, 556.
Adams, Rev. Ephraim, 531, 566.
Addam, Jane, referred to, 122.
Age, a splendid, 160.
Alabama, delegate from, 430.
Alford, Dean, quoted on Christian Endeavor, 171.
Allbright, Rev. W. H., 540, 556, 562, 569, 570,
Ament, Dr., quoted on Christian Endeavor, 209.
Amendments to By-Laws, 554.
American Bible Society, 544; address of Secretary Haven, 362.
American Board changes at home, 299; comparative showing of receipts, 434; conditions abroad, 300; departments, 304; deputations, 302; internal growth, 303; statement, 299; summary, 307.
American missionary association, churches and missions, 328; comparative showing of receipts, 438; educational work, 330; financial, 326; Rev. Washington Gladden, 291; statement of, 325; sessions of, 550.
Anderson, Asher, 371, 372, 379, 388, 474, 527, 546, 548, 549, 561, 568, 569, 570; election of, 545; report of secretary, 374, 533; report on polygamy, 536.
Andover Seminary, report of Rev. J. L. Barton, 176, 556.
Anti-saloon league convention, appointment of delegates, 542, 571.
Armenian Christians, letter from, 562; reply to, 563.
Armstrong, Rev. J. C., Address on City Evangelization, 244, 558.
Arnold, Matthew, quoted on religion, 153, 237.
Association, spiritual awakening and, 74.
Atlanta seminary, 372; report on, 187, 557.
Auditor, of national council, 536, 549; report of, 386; of trustees, report of, 405.
Australia, letter of greetings from, 365, 546.
Authority of the Bible, 149; in religion, 8.
Awakening, preparation for a spiritual, 73, 77.

Baird, Rev. Lucius O., 543, 571.
Baker, Rev. Smith, 550, 571.
Baldwin, Rev. Fritz W., 570.
Baldwin, Hon. Simeon E., 544.
Bale, Sir Henry, quoted on Christian Endeavor, 210.
Bangor Seminary, report on, 176, 556.
Baptist Church, session in, 540.
Baptists, Free Will, letter from, 360, 548.
Barton, Rev. James L., Address on Seminaries, 176, 556; statement of American Board, 299.
Barton, Rev. W. E., 534, 541, 543, 557, 572.
Bayley, Rev. F. T., 553, 570.
Beach, Pres. D. N., 540, 556, 570.
Beard, Rev. W. L., Address: Evan-

gelization and the Church Catholic, 260, 563.
Beardsley, Edward R., auditor of trustees account, 405.
Beardsley, H. M., 556, 570, Address: The Principles of Christianity applied to Industrial Problems, 110, 544.
Baldwin, Rev. F. W., 533, 570, 571.
Benedict, A. W., 530, 571.
Benedict, Roswell D., 480, 530, 535, 543, 552, 553, 571, 572.
Beneficence, systematic, report of Committee of nine, 431, 542; comparative tables, 434; address of Rev. Charles A. Northrop, 444, 542; triennial summary of, by secretary of council, 381.
Bernstorff, Count, quoted on Christian Endeavor, 209.
Bible, authority of, 149; building the city on, 17; resolution on study, 562.
Bibliography of labor, 421.
Bigelow, Rev. W. K., 530, 546, 572.
Blaisdell, Rev. James A., 479, 551, 571.
Bohemia, churches in, letter from, 367, 546.
Bond, Rev. James, 536, 571.
Bond, Rev. Lewis, 556.
Boody, George A., 542, 550, 571.
Bosworth, Prof. E. I., 551, 571.
Boynton, Rev. George M., 333.
Boynton, Rev. Nehemiah, 372, 413, 454, 497, 539, 557, 570, 572, Address: The Relation of the Church to the Strength and Efficiency of the Ministry, 169, 557.
Bradford, Rev. Amory H., 474, 538, 548, 557, 570; address of retiring moderator, 1, 531; report on polygamy, 537.
Bradley, Pres. Dan. F., 530, 543, 561, 571.
Bradley, Hon. John E., 530, 553, 571.
Bradshaw, Rev. John W., 559.
Brand, Rev. C. A., 551, 571.
Bridgman, Rev. H. A., 551, 569.
Brigham, Edward D., Address: Why Men do not go to Church, 121, 553.
Brown, Rev. Charles R., 543, 572; Address: The Supreme Need of the Churches, 40, 534.
Brown, Prof., quoted on the ministry, 173.
Browning, quoted on the ministry, 172.
Buck, B. F., 412.
Bullock, Rev. Motier A., 536, 571.
Burnham, Rev. Michael, 474.
Burtt, Rev. B. H., 512.
Bushnell, Rev. Albert, 535, 572.
Bushnell, Rev. S. C., 570.
Business Committee, appointed, 530, 571.
By-laws, amendments to, 554.

Cadman, Rev. S. Parkes, 546.
Cady, Rev. George L., 558, 569.
Camp, D. N., 546, 568; auditor's report, 386; elected auditor, 549.
Campbell, Rev. W. R., 543, 570.
Canada, letter of greetings from, 368, 546.
Capen, Hon. S. B., 433, 480, 535, 542, 551, 569.
Capital, labor and, 115.
Carey, Rev. William, quoted on Christian Endeavor, 209.
Carlyle, Thomas, quoted on evangelization, 243.
Carter, S. B., 532, 572.
Catechetical instruction, report of committee on, 449, 544.
Chamberlain, Rev. Jacob, quoted on Christian Endeavor, 209.
Chandler, Rev. J. H., 497, 543, 570.
Changes in polity, committee on,

543; to report a course in study, 557.
Chapman, Rev. E. M., 533, 571,
Charities and correction, appointment of committee, 558, 569.
Chicago Seminary, report of Pres. Eaton on, 188, 557.
Child labor law, 122.
China, Christian work in, 266.
Chinese, committee on, 560, 569; resolution, 559.
Choate, Hon. Joseph H., 460.
Choate, Rev. Washington, 322, 569.
Christ, the absentee, 156; the person and faith of, 273.
Christendom, a divided, a sin, 11.
Christian church, sessions, endeavor services, fellowship meeting in, 546.
Christian Endeavor Society, Addresses: Rev. Charles J. Ryder, Endeavor opportunities in American Missionary Association work, 192; Don O. Shelton, in Home Missionary field, 198; H. W. Hicks, in foreign missionary service, 201: Rev. Francis E. Clark, world wide results, 208; Christ's command, 206; committee service, 213; communion with God, 217; Congregational consciousness and, 203; contributions and, 200; current events and, 199; foreign missions and, 199; good citizenship, 217; and home missions, 198; and intellectual life, 211, instruction in missions and, 205; the missionary zeal, 215; the prayer meeting and, 211; quotations on, from Dr. Ament, 209; Sir Henry Bale, 210; Count Bernstorff, 209; Rev. Jacob Chamberlain, 209; Rev. William Carey, 209; Alice Gordon Gulick, 209; Rev. J. H. Jowitt, 210; Rev. F. B. Meyer, 210; Rev. Theo. Monod, 209; Rev. T. T. Munger, 210; Dr. Pettee, 209; President Roosevelt, 211; Rev. Arthur Smith, 209; Sir Samuel Way, 210; relation of missionary societies to, 199; sessions of, 546; triennial summary, 381; world-wide fellowship, 218.
Christianity, Herbert Spencer, quoted, 152; dominated by imperialism, 147; ethics of, reflected in labor movement, 103; and industrial problems, 87, 100, 110, and labor, 101; Matthew Arnold quoted, 153; mediaeval, 147; principles of applied to industrial problems, 87, 540, 544; and Roman Church, 147; and science, 150; Tennyson quoted, 153.
Christianization of the world, 271, 283, 563, 564; Filipinos, Italy, Japan, 285; Turkey, 286; England, France, 287; how accomplished, 283; mission spirit and, 289.
Church building society, the comparative showing of receipts, 440; protection of church property and, 409; session of, 541; statement of, 317; summary, 321; work in cities, 321.
Church, The, and evangelization, 251; Pres. Eliot quoted, 251; exalted, 61; extension in cities, 559; industrialism, 93; invention, 258; laboring men, 121, 553, membership and Christian Endeavor, 216; Mills quoted, 253; modern conditions, 295; permanence of, and evangelization, 233; property, protection of, 408, union and National Council, 294.
Churches, our, evangelization and, 233; indifference and, 51; motive, 54; power to save men, 42; precision of aim, 52; responsibility for the ministry, 169, 557; supreme

need of, 40, 50, 534; triennial summary of, 381.
CHURCH property, see property.
CITIES, church building in, 321; constitution and plan for, 485; church extension in, 559.
CITY of God, Sermon: Rev. Alexander McKenzie, 16.
CITY mission work, claims for, 244.
CITY missionary societies and church property, 410.
CITIZENSHIP and Christian Endeavor, 216.
CITY evangelization, constitution for, 485, 559.
CLARK, Rev. A. Warren, 367, 546.
CLARK, Rev. DeWitt S., Address: The Religious Life and Intellectual Movement, 124, 551.
CLARK, E. E., Address: Ethics of Christianity reflected in the labor movement, 100, 540.
CLARK, Rev. F. E., 480, 535, 537, 570, 572: Address: World-wide Results of Christian Endeavor, 208, 547.
CLARK, Rev. J. B., 569.
CLOSS, W. J. L., 367.
COBB, Rev. L. H., 318, 372.
COLLEGES, committee on, appointed, 551, 569; men in Oklahoma, 166; mission of, 162, 551; the pulpit and training of, 165.
COLOR line, revivals and the, 71.
COMITY, federation and unity, 339, 350, 370; committee appointed, 548; report of committee on, 464, 547.
COMMAND of Christ, Christian Endeavor and, 206.
COMMITTEE service and Christian Endeavor, 213.
COMMITTEES appointed: (q. v., 569.) Anti-saloon league convention; business; changes in polity; charities and correction; Chinese exclusion; church property; colleges; comity, federation and unity; credentials; deaconesses; evangelistic work; federation of societies; federation and unity; finance; general council; increase of the ministry; industrial; international peace; joint meetings; marriage and home; nominating committee; pastoral relations; provisional; publishing; religious education; report of publishing Committee; sphere of the moderator; Sunday observance; temperance; tercentenary of Congregationalism; time and place of general council.
COMMITTEES, of the session, 571; standing, 569.
CONGO atrocities, resolution on, 535.
CONGREGATIONAL churches, evangelization and, 222.
CONGREGATIONAL consciousness, Christian Endeavor and, 203.
CONGREGATIONAL Education Society, see Education.
CONGREGATIONAL Home Missionary Society, changes in polity, 324; comparative showing of receipts, 436: field, 323; session of, 547, 549, 550; statement of, 322.
CONGREGATIONALISM, tercentenary of, 532.
CONGREGATIONAL Sunday School and Publishing Society, business department, 336; children's day, 334; comparative showing of receipts, 442; publications of, 337; session of, 541; statement of, 333.
CONGRESS, International, see world's peace.
CONSTITUTION and by-laws, model for city evangelization, 485, 559, of National Council, 498; of Trustees, 506.
CONTENTS, iv, v, vi.

Cooper, Rev. James W., 325.
Council, General, committee on time and place of, 548.
Council, National, Committees of, 569; Minutes of, 512; roll of delegates, 512; theological differences, 293; time and place of next session, 568.
Cousins, Rev. E. M., 530, 571.
Credentials, committee on, appointed, 530, 571; report of committee, 430, 541.
Creed, not a finality, 10.
Criticism, relation of spiritual life to, 131.
Crossett, Lewis A., 544, 570.
Current events, Christian Endeavor and, 199.
Curtiss, Prof. Samuel Ives, quoted, 188.

Darling, H. W., 530, 572.
Davis, John, 562, 569.
Davis, Rev. W. H., 433.
Dawson, Rev. W. J., Address, 538; fellowship meeting, 546.
Day, Pres. C. O., 549, 569.
Day, Rev. William Horace, 551, 571.
Deaconesses, committee on, 570; report of committee, 481, 553.
Death and life, intellectual movement and, 141.
Declaration of faith and unity, 500.
Delegates, alphabetical list, 574; to Anti-saloon League Convention, 571; committee on expenses of, 558; roll, 512; summary, 530.
Destiny and religion, 276.
Devitt, Rev. Theo., 530, 567, 568.
Dewey, Rev. H. P., 546.
Dexter, Rev. Morton, 407.
Dickenson, Rev. C. H., 570.
Digest, 378.
Dike, Rev. Samuel W., 559, 570.
Doctrinal distinctions, theological seminaries and, 177.
Dualism, modern intellectual movement and, 138.
Dudley, Guilford, 546, 562, 569.
Dues unpaid, report of committee, 552.
Dunning, Rev. A. E., 474, 548, 551, 570, 571.
Dutton, Hon. Samuel T., 479, 551, 571.

Eaton, Pres. E. D., 551, 569; report on seminaries, 187, 557.
Education, the religious life and, 164.
Education bill in England, resolution, 552.
Education Society, comparative showing of receipts, 441; minute to Dr. Pearsons, 317; New Mexico and, 314; relation of, to other societies, 316; session of, 539; statement of, 308; Utah and, 314.
Eells, Edwin, 546.
Eliot, President, quoted, 251.
Eliot, Rev. Samuel A., address at fellowship meeting, 358, 546.
Episcopal church and church property, 409.
Ethics of Christianity reflected in labor, 100.
Ethics and the ministry, 170.
Evangelism, allies of, 285; committee appointed, 537, 570; report of committee, 537, 538.
Evangelistic work, 537.
Evangelization, our churches and, 222, 233, 557; church Catholic and, 251, 260, 558, 563; causes of decline, 233; Pres. Eliot quoted, 251; Emerson quoted, 242, 251; enthusiasm, 234; in the history of the church, 236; J. Stuart Mills, quoted, 253; permanence of the church and,

239; John Robinson quoted, 240; scientific spirit, 256.
Evans, Rev. Daniel, 556, 570.
Evolution and intellectual movement, 140.
Exhibit, Congregational, 534; report of Committee, 506.

Faith and person of Christ, 279.
Family, the, and industrialism, 90.
Federation of societies, committee appointed, 543, 572; *ad interim*, 544, 570; report of committee, 446, 543.
Federation, comity and unity, committee appointed, 548, 570; report of committee, 464, 547.
Fellowship, Christian Endeavor and world, 546; meeting in Christian Church, 546; revivals and, 69.
Fiatism, intellectual movement and, 139.
Fifield, Rev. James W., 537, 570.
Finance, committee appointed, 530, 571; report of committee, 552.
Fisk University, 189.
Fitch, Rev. Frank S., 572; report on federation, 543.
Forbes, Rev. Samuel B., 549, 561, 568, 569; elected treasurer, 545; reports of, 384, 402, 533.
Ford, H. Clark, 536, 544, 559, 561, 569, 570.
Foreign Missions, see American Board; Christian Endeavor and, 202.
Fosdick, Hon. Frederick, 542, 571.
Foxcroft, Frank, 542, 550, 571.
Frankfort Summer Assembly commended, 545.
Fredenhagen, Rev. E. A., 558, 569.
Free Baptists, letter from, 548.
French revolution and individuality, 88.
Frisbie, Rev. Alvah H., 543, 546, 572.

Gainsborough, John Robinson Memorial Church, 544; letter from Rev. Hugh S. Griffiths, 463, 546; report of delegate to, 455, 544.
Gammon, Rev. Robert W., 556, 570.
Gates, Pres. George A., 558, 569; Address: The Religious Life and Intellectual Movement, 138, 551.
Geer, Prof. Curtis M., 543, 571.
General Council, committee appointed, 548, 570.
George, Pres. J. H., 554, 561, 572.
Gillette, Rev. A. L., 413, 474, 539, 548, 570, 572.
Giving, Christian Endeavor and, 207.
Gladden, Rev. Washington, 369, 474, 547, 548, 549, 556, 557, 560, 561, 567, 568, 569, 570; Address of, 291, 564; elected moderator, 530.
God with us, 147; absentee, 147; crude conception, 151; foundation fact, 20; medieval christianity, 148; pantheism, 153; results of the reformation, 148; what religion is, 157.
Goodspeed, Rev. F. L., 454.
Griffiths, Rev. Hugh S., Letter from, 463.

Hall, Rev. George A., 550, 571.
Hall, Rev. George E., 430, 484, 530, 547, 553, 570, 571.
Hallelujah Chorus, 531, 564.
Hallock, Rev. Leavitt H., 551, 569.
Hart, Rev. H. H., 558, 569.
Hartford Seminary, 177, 556
Haven, Rev. Wm. I., 362, 544.
Hawes, Rev. Edward, 388.
Heathen, the church among the, 264.
Herring, Rev. Hubert C., 537, 570;

Address: The Christianization of the World, 283, 564.
Hiatt, Rev. Caspar W., 553, 570.
Hicks, Harry Wade, Address: Opportunities for Christian Endeavor in the foreign mission field, 201, 547.
Hicks, I. B., 542, 571.
Hill, Rev. E. F., 551.
Hill, Rev. E. Munson, 368, 546.
Hillis, Rev. Newell Dwight, 537, 570.
Hitchcock, Rev. A. W., 551, 571.
Hodgdon, Rev. F. W., 372, 531, 545, 549, 566, 569.
Hollister, H. J., 532, 546, 572.
Holman, Rev. W. H., 560, 564, 569.
Holy Spirit, continuous leadership of the, 1, 531.
Home expenses, triennial summary of, 381.
Home and marriage, committee appointed, 535; report of committee, 490.
Home Missions, Christian Endeavor and, 199.
Honesty, spiritual awakening and, 75.
Hood, Rev. E. Lyman, 559.
Hood, Rev. George A., 530, 549, 567, 568, 569.
Hopkins, Pres. Henry, 559.
House, Rev. Elwin L., 537, 570.
Howard, H. S., 536, 571.
Hubbard, Rev. William B., 530, 567, 568.
Huckel, Rev. Oliver, Address: The Essential Elements of a True Revival, 77, 545.
Hull, Charles A., 373, 549, 569.
Hume, Rev. E. S., 557.
Hume, Rev. R. A., 535.
Hunt, Mrs. Mary A., 542, 550, 571.
Hyde, Rev. A. M., 536, 571.

Imes, Rev. B. A., 430, 541.
Incarnation, evangel of, 29.
Increase of the ministry, see ministry.
Index, 578.
Industrial committee appointed, 540, 556, 570.
Industrial movement, the religious life and the, 87, 100, 110, 121, 540; crisis and the great commandment, 104; millennium, 106.
Industrial problems, the, 93; accumulation of wealth and, 115; christianity, 115; church and the laity, 117; ideals and, 113; institutions, 115; what they are, 110; Y. M. C. A., 117
Industrial world, appeal of the pulpit to, 118; equality of men and, 113; moral attitudes and, 114; middle class and, 120.
Industry and the public, 90; the church and, 97; and the family, 90; internationalism, 91; women, 90.
Ingraham, Hon. O. H., 430, 530, 546, 571.
Instruction, catechetical, report of committee, 449.
Instruction in missions, and Christian Endeavor, 205; in seminaries, 177.
International Congress, see world's peace.
Internationalism and labor, 91.
Intellectual adequacy of the ministry, 171.
Intellectual life, the Christian Endeavor Society and, 213.
Intellectual Movement, The; Address; religious life and, 138, 551; and the comparison of religion, 135; critical movement, 131; dualism, 138; evolution, 139; fiatism, 139; immanence, 139; life and death, 141; materialism, 139; mon-

ism, 138; rest and motion, 141; the scientific tendency, 128; sociology, 133; spiritism, 139; spiritual life, 124, 138; universal life and death, 141.
Iowa memorial, 446, 534; committee appointed, 534; report of committee, 446, 544.
Ives, Rev. Joel S., 549, 567, 568, 569; elected registrar, 545.

James, Rev. B. B., 474.
James, Rev. D. M., 455, 458.
James, Prof., quoted on ministry, 173.
Japan, 268; resolutions on Christian work in, 553.
Jefferson, Rev. Charles E., 490, 535, 557, 558, 559, 570, 572.
Jenkins, Rev. R. E., 474.
Jesus and the intellectual movement, 135.
Joint meetings, committee appointed, 446; 534, 543, 572; National Council and societies, 544; resolutions, 544.
Jordan, Rev. W. H., 474.
Jowitt, Rev. J. H., quoted on Christian Endeavor, 210.

Kansas Memorial, 412.
Keith, George E., 549, 569.
Kellar, Rev. W. H., 512.
Kelsey, Rev. Henry H., 570.
Kimball, John E., 546.
King, Pres. Henry C., 479, 535, 537, 544, 552, 557, 569, 570, 572: Address: Spiritual Awakening, 73.
Kipling, quoted on ministry, 172.
Kloss, Rev. Charles L., 549, 556, 569,
Knight, Rev. Wm. A., 556, 570.

Labor, Addresses: 87, 100, 110, 121; bibliography, 421; home and, 116; a necessity, 115; nineteenth century, 87; and christianity, 100; disciples of, 105; golden rule and peace and reciprocal rights, 108; sociology, 103.
Labor, report of committee on, 414, 540; function of church labor committee, 415; the industrial situation, 416; method employed, 415; recommendations, 419, 541; name of committee changed to industrial committee, 540; appointment of industrial committee, 556.
Labor movement, ethics of christianity reflected in, 100.
Labor problems, principles of christianity applied to, 87, 540.
Laboring men, the church and, 481, 553; rich men and, 119, 121; and old testament, 116.
Lane, George M., 546.
Lawson, Victor F., 562.
Leavitt, Rev. George R., 537, 570.
Letters of greeting, Australia, 365; Bohemia, 367; Canada 368; Free Baptists, 360; Rev. H. S. Griffiths, 463.
Lord's supper, the, 546.
Lyman, Rev. E. F., 512.
Lyman, F. W., 543, 572.
Lyon, Edward P.. 433.

Mackenzie, Pres. W. D., Address: The Christianization of the World, 271, 563.
McCall, Rev. Alex., 545.
McClelland, Rev. T. Calvin, 533, 571.
McConnell, Rev. J. E., 480, 535, 572.
McElveen, Rev. W. T., 537, 570.
McKenzie, Rev. Alexander, Sermon: 16, 545, 561.
McLane, Rev. W. W., 433.
McLaughlin, Rev. R. W., 530, 572.
McLean, Pres. John K., 560, 569.

Manual for instruction of youth, report of committee on, 449, 544.
Marriage and home, committee appointed, 535, 559, 570, 572; report of committee, 490, 559.
Martin, Hon. George H., 534, 559, 570, 572.
Massachusetts, memorial from, and committee on, 532, 533.
Materialism and intellectual movement, 139.
Meeting, the prayer and Christian Endeavor, 211.
Membership, an awakened, 63: triennial summary of church, 380.
Memorial of Rev. W. H. Moore, see frontispiece.
Memorials, 446.
Merriam, Prof. A. R., 559, 570.
Merrick, Rev. F. W., 556, 570; report on labor, 429, 540.
Merrill, Rev. George R., 497, 561, 569.
Metcalf, Rev. Irving W., 569; report on protection of church property, 411, 536.
Methodist Protestants, 547; Address: Rev. D. S. Stephens, 350; letter from, 369; union with, 369; action of General Conference, 370.
Meyer, Rev. F. B.. quoted on Christian Endeavor, 210.
Miller, E. F., 546.
Mills, Rev. Charles S., 557, 570.
Mills, J. Stuart quoted, 253.
Mills, working in, and spiritual life, 45.
Milne, Rev. Alexander, 558.
Mind, open,—spiritual awakening, 75.
Ministerial relief, see Trustees.
Ministers, of other denominations, 310; need of, 312.
Ministry, The, Address on relation of church, 169; administrative interestedness, 173; Alford quoted, 171; Brown, Prof., quoted, 173; Browning quoted, 172; demand of churches on, 169; ethics, honor in, 170; imagination and, 172; increase of, 557; intellectual adequacy of, 171; Prof. James quoted, 173; and the Kingdom, 25; Kipling quoted, 172; memorial and committee on qualifications for, 56, 554, 570, 572; poet and, 172; prophetic impression, 173; resolution on permanence in and committee, 561; seminaries and, 171; responsibility of the churches for, 169, 557.
Minutes of National Council, 530; to be published, 564.
Missionary zeal and Christian Endeavor, 215.
Missionary societies, relation of, to Christian Endeavor, 198.
Mission work in large cities, 244; in Chicago, 247.
Moderator, Address of retiring, 1, 531; closing address of, 291, 564; Memorial from Kansas, 412, 539; committee appointed on sphere of, 539, 572; report of committee 412, 539; election of, and assistants, 530.
Modern conditions and the church, 291.
Monism, and the intellectual movement, 138.
Monod, Rev. Theo. quoted on Christian Endeavor, 209.
Moore, H. M., 484, 553, 570.
Moore, T. W., 546.
Moore, W. H., frontispiece, memorial; 372.
Morgan, Rev. Charles L., 537, 542, 550, 570, 571.
Moss, J. W., 367.
Motion, and the intellectual movement, 141.
Moxom, Rev. Philip S., 536, 561, 569,

571.
Munger, Rev. T. T., quoted on Christian Endeavor, 210.

Nash, Prof. C. S., 413, [539, 542, 543, 571, 572.
National societies and state bodies, committee appointed, 544, 572.
Nebraska, memorial, 537.
Need, supreme, of the churches, 534; and revivals, 43; social principles, 45.
Newell, Rev. W. W., 534.
Newman, Rev. S. M., 474, 544, 547, 548, 570.
New Mexico and the Education Society, 314.
Nine, committee of, report of, 431, 542.
Noble, Rev. F. A., 536, 546, 571; report of delegate to Yale bicentennial, 475, 550; report on ministe rial relief, 397, 552.
Nominations, committee appointed, 530, 571.
Northrop, Rev. C. A., Address on Systematic Beneficence, 444, 542.
Northrop, Pres. Cyrus, 551, 569.
National Council, constitution and by-laws of, 498; committees of, 569; delegates to, 573; minutes of, 512; officers of, 568. Sessions of, 573.

Oberlin Seminary, report on, 187, 557.
Officers of National Council elected, 545, 568.
Oklahoma, college men in, 166.
Old Testament, laboring men and, 116.
Organization of Council, 530.
Otterbein, Phillip William, 347.

Packard, Rev. E. N., 537, 570.
Pacific Seminary, report on, 187, 557.
Painter, Rev. H. K., 512.
Pantheism, 153.
Papers and labor, 122.
Parry, Mr., and the labor union, 122.
Parsons, Rev. Charles, 512.
Parsons, E. S., 546.
Passenger Agents' Association, message to, 533.
Passivity and intellectual movement, 140.
Pastoral relations, committee on, 561, 570.
Patton, Rev. C. H., report on St. Louis exhibit, 406, 534.
Peace, industrial, 107; see world's peace.
Pearsons, Dr. D. K., minute to, 317.
Penman, Rev. J. S., 570; Address: Evangelization and our Churches, 233, 557.
Penrose, Pres. S. B. L., 543, 552, 554, 569, 570, 571.
Perry, Pres. A. T., 474, 548, 554, 561, 570, 572.
Perry, Hon. J. H., 475; assistant moderator, 530, 534, 543, 557, 568, 572.
Peter's Sermon, quoted by Rev. H. H. Proctor, 68.
Pettee, Dr., quoted on Christian Endeavor, 209.
Philadelphia, invitation to, 556.
Phillips, Rev. Watson L., 433, 564.
Pierce, Rev. A. F., 474, 548, 570.
Pitkin, E. H., 530, 543, 553, 571, 572.
Plass, Pres. Norman, 550, 571.
Platner, Prof. J. W., 372, 533, 571; Address: The Supreme Need of the Churches, 50, 534.
Plumb, Rev. A. H., 549, 558, 571; Address: Evangelization and the Church Catholic, 251.

Poet, the, and the ministry, 172.
Polity, changes in, committee on, 543, 570; preamble and resolution, 542; report of committee, 557.
Polygamy, report of committee on, 536.
Potter, Rev. Rockwell H., 479, 533, 571.
Pratt, Prof. W. S., 497.
Prayer, and the Kingdom, 23.
Preaching and the ministry, 168; revivals and, 56, 66.
Preparation for an Awakening, Addresses, 73, 77, 537, 545.
Principles of Christianity applied to Industrial Problems, 87, 540.
Proctor, Rev. H. H., assistant moderator, 530, 539, 568; Address: Elements of a True Revival, 66, 534.
Program of National Council, 531; Committee on, 371.
Property, Protection of church, 408; committee appointed, 536, 569; in Connecticut, 408; and home missionary societies, 408; in Michigan, 409; in New York, 409; in Ohio, 409; recommendations of committee, 410; and state laws, 408; trusteeship, 409; in Wisconsin, 409.
Provisional committee appointed, 549, 569; committee on report, 531; report of, 371.
Public, the, and industry, 90.
Publishing committee appointed, 549, 569; committee on report, 536, 571; to publish year book and minutes, 564; report of, 382.
Purington, George C., 542, 571.

Quiet hour, comrades of the, 217.

Receipts of societies, comparative tables, 434.
Reformation, results of the, 148.
Registrar elected, 545; assistants chosen, 530.
Religion, absolute and final, and destiny, 272; comparison of, 135; made effective, 42; what it is, 157.
Religious education, committee on, 551, 571.
Religious life and education, 164; industrial movement, 87, 100, 110, 121.
Reports to be mailed, 564.
Rest and motion, and intellectual movement, 141.
Revival, apostles and, 66; color line, 70; essential elements of, 56, 66, 534; expansion and, 70; fellowship, 69; nurture of the young, 69; personal righteousness, 43; preaching, 68.
Rice, Joseph W., 559.
Rice, Rev. William A., 387, 388, 536; report of trustees, 387.
Richards, Rev. Charles H., 317, 543, 562, 569, 572.
Roberts, Rev. Peter, 556, 570.
Robinson, John, Memorial Church and Provisional Committee, 372; letter of pastor, 546; report of delegate 455, 544.
Roll of delegates, 512.
Roosevelt, President, John Robinson Memorial Church, 459; quoted on Christian Endeavor, 210.
Ross, Rev. James H., presswork, 372.
Ryder, Rev. Charles J., Address: Opportunities for Christian Endeavor in American Missionary Association Work, 192, 546.

Sabbath observance, committee appointed, 549.
Salaries of ministers, 309.
Sanders, Prof. Frank K., 479, 543, 551, 571.
Sanderson, Rev. E. F., 549, 569.

Sanderson, Rev. John P., 543, 570.
Sanford, Rev. E. B., 474, 548, 570.
Sargent, Rev. C. S., 542, 550, 571.
Science, relation of, to spiritual life, 128.
Schwartz, Rev. H. F., 558.
Scotland, Free Church of, letter to, 538.
Scott, Arnold, reads report, 455.
Scott, Rev. G. R. W., report of delegate to Gainsborough, 455, 544.
Scott, Rev. Willard, 433.
Scudder, Rev. W. W., 549, 571.
Secretary, committee on report of, 533; election of, 545; report of, 374, 533.
Selden, Rev. J. H., 562, 569.
Seminaries, Addresses on, 176, 187; affiliated, 180; courses adapted, 181; confidence of churches, 183; consolidation, 178; co-operation of churches, 182; ministry and, 171; modern instruction, 183; needs, 176; scholarship, 182; spiritual life, 183.
Sermon, 16, 545, 561; thanks for, 560.
Sessions of National Council, 573.
Sheldon, Rev. C. M.. 407.
Shelton, Don O., 537, 547, 570; Address: Christian Endeavor in the Home Field, 198.
Slocum, Pres. W. F., 543, 551, 569, 572; Address: Religious Education, 162.
Smith, Augustus, 542, 571.
Smith, Rev. A. H., quoted on Christian Endeavor, 209.
Smith, Rev. E. L., 530, 549, 569, 572.
Smith, Rev. Samuel G., 556, 558, 569, 570.
Snow, Willis, 542, 571.
Social service, spiritual life and, 47.
Sociology and labor, 103; relation of spiritual life to, 133.
Sovereignty, divine, crude conceptions of, 151.
Spirit, Leadership of, pledges evangelization of the world, 13.
Spiritism and intellectual movement, 143.
Spiritual awakening, Addresses, 73, 77, 545; association and, 74; attention, 76; honesty, 75; modesty, 75; open mind, 75; preparation for, 73, 77, 537, 545; problem of, 73; realities, values and persons, 75; temperaments, 73; time, 75.
Spiritual life, 551; comparison of religion, 135; criticism, 131; and modern intellectual movement, 124, 138, 551; relation to science, 128; sociology, 133; and religious education, 147, 556.
State, a nobler conception of the, 12.
State Bodies and National Societies, committee on, 532.
Steiner, Prof. E. A., Address: Our Churches and Evangelization, 222, 557.
Stephens, Chancellor D. S., Address: Methodist Protestants and union, 350, 369, 547.
Stevens, Rev. H. A., 551, 569.
Stimson, Rev. H. A., 532, 536, 561, 569, 572; Address: The Elements of a True Revival, 56, 534.
St. Louis exhibit, report of committee, 406, 534.
Stowell, Charles B., 530, 571.
Straight University referred to, 189.
Strong, Pres. J. H., 540.
Student aid, 190.
Summaries of churches, members, sunday schools, endeavor societies, beneficence, home expenses, 380; of delegates, 530.
Sunday excursions, 533.

Sunday School instruction, report of committee, 476, 551.
Sunday School and Publishing, see Congregational Sunday School and Publishing Society.
Sunday services, thanks for, 547.
Sunday schools, triennial summary of, 381.
Sunday observance, committee appointed, 549, 571.
Supreme need of the churches, 40, 50, 534.
Sutherland, Rev. W. E., 430, 530, 571.

Tagg, Rev. F. T., 370.
Talladega Seminary, 189.
Taylor, Prof. Graham, 189, 490, 535, 541, 556, 559, 570, 572; Address: the Principles of Christianity Applied to Labor Problems, 87, 540.
Taylor, Rev. Livingston L., 562, 569.
Tead, Rev. E. S., 308.
Tellers appointed, 512.
Temperaments, spiritual awakening and, 73.
Temperance, committee appointed and resolution, 550, 571.
Tercentenary, memorial and resolution on celebration, 532; committee, 533, 571.
Thanks, resolution of, 564; for sermon, 560; of Ministers Association, 547.
Thayer, Rev. H. E., 554, 561, 572.
Theological seminaries, Addresses on, 176, 187, 556; affiliation of, 180; churches and, 182; consolidation, 178; doctrinal distinctions, 177; instruction in, 181; protection of church property, 411; work, needs and claims of, 176, 187.
Theology and National Council, 293.
Titsworth, Rev. Judson, 532, 572.
Todd, Thomas, 383, 536, 546, 549, 569.
Transcendence, intellectual movement and, 139.
Treasurer, elected, 545; report of, 384, 536; report of auditor, 386; report of ministerial relief, 402.
Trustees, 561; amendment to charter, 387; appointment of secretary, 387; beneficiaries, 390; by-laws, 508; charter, 506; elected, 561; field secretary for New England, 388; methods of appeal, 389; ministerial relief a necessity, 391; ministers' subscriptions, 389; permanent fund, 389; relation of national society to state organizations, 393; receipts and disbursements, 393; report presented, 387, 536; report of special committee, 387, 536, 552; report of treasurer, 402.
Trusteeship, and church property, 409.
Tucker, Pres. William J., 556, 570.
Tuttle, Rev. H. W., 512.
Twichell, Rev. J. H., memorial to Rev. W. H. Moore, frontispiece.

Unitarians, greetings, 358, 546.
United Brethren, Address of Rev. W. M. Weekley, 339.
Unity, report of committee on, 464, 547.
Universal Movement, intellectual movement and, 141.
Urich, A. L., address on labor, 540.
Utah and the Education Society, 314.

Van Aken, Rev. E. W., 361.
Van Horn, Rev. F. J. 372.
Vincent, Rev. C. A., 532, 572.
Vittum, Rev. A. M., 534, 572.
Voorhees, Rev. J. S., 512.

Wage, the, sociological and econom-

ical, 103.
WALKER, Prof. Williston, 454, 570.
WANAMAKER, William H., 560, 569.
WARD, Rev. Wm. Hayes, 433, 548, 570; report of chairman on comity, federation and unity, 474, 547; resolution on, 547.
WARNER, Lucien C., 372, 407, 433, 474, 548, 561, 569, 570.
WARREN, Rev. W. H., 474.
WASHBURN, William Ives, 560, 569.
WATERMAN, Rev. W. A., 407.
WAY, Sir Samuel, quoted on Christian Endeavor, 210.
WEEKLEY, Rev. W. M., 369; Address, 339, 547; greetings from United Brethren, 339.
WELCOME, Addresses of, 531.
WELLS, Martin, 561, 569.
WESTERN Colleges and the civil war, 164; the American Board, 165.
WHITE, Rev. F. N., 552, 564, 569.
WHITTLESEY, Mrs., 389.
WILL universal and intellectual movement, 140.
WILLCOX, Rev. W. H., 433.
WILLIAMS, Rev. E. F., 484, 553, 570.
WOMEN aud industry, 90.
WOODWORTH, Rev. Frank G., 530, 571.
WOOLLEY, Pres. Mary E., 551, 571.
WORLD, the christianization of the, 271, 283.
WORLD'S Peace and congress, 534, 535; committee appointed, 572; report of committee on memorial, 480, 552.
WORSHIP, enrichment of, report of committee, 491, 561.

YALE University, delegate's report on bi-centennial, 475, 550; Theological Seminary, 176, 557.
YOUNG, nurture of the, and revivals, 69.
YOUNG People's Society, American Board, 193; American Missionary Association, 192; Christian Education, 196; energy, 196; enthusiasm, 196; home missions, 198; session of, 546; world wide results, 208. See Christian Endeavor.

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